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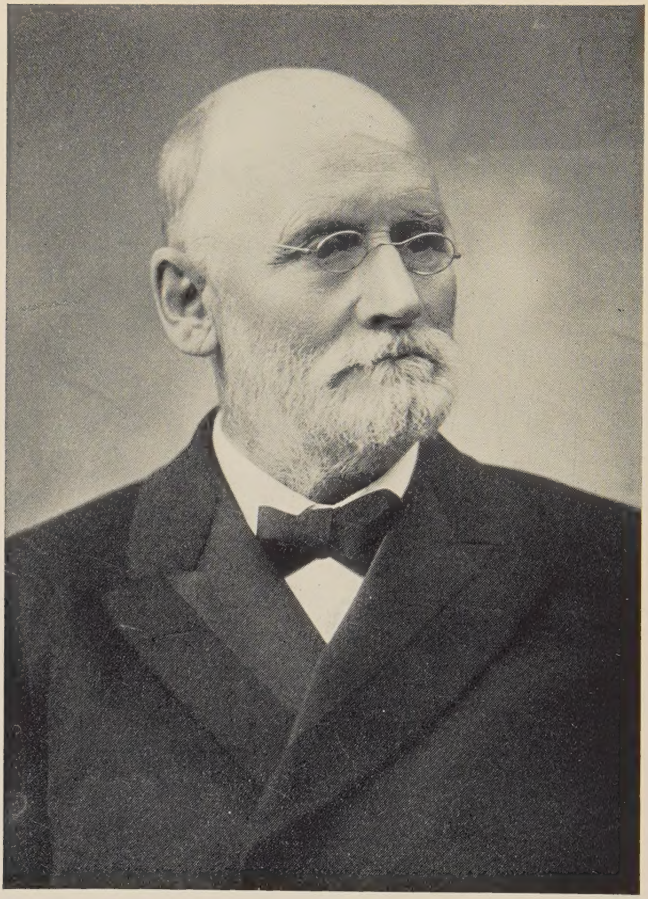

WILLIAM TORREY HARRIS
1835-1909

WILLIAM T. HARRIS

HIS EDUCATIONAL AND RELATED PHILOSOPHICAL VIEWS

ROBERTS

NATIONAL EDUCATION ASSOCIATION

WILLIAM T. HARRIS

A CRITICAL STUDY OF HIS EDUCATIONAL AND RELATED PHILOSOPHICAL VIEWS

BY

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NATIONAL EDUCATION ASSOCIATION
OF THE UNITED STATES
WASHINGTON, D. C.
1924

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PREFACE

The object of this work is to present the results of a careful study of the educational and philosophical views of Dr. William T. Harris, to note the relations between his educational and philosophical views and to evaluate them critically in the light of our present educational theories and practices.

A sufficient justification for this work is found in the broad and deep learning of Dr. Harris, his mature reasoned views on all educational questions of his day, his rich experience in teaching and supervision, his leadership, and his lasting influence on American educational thought and practice.

There are, however, a number of additional reasons for this work:

1. I know of no study of this kind of Dr. Harris. Yet, if he had lived in Europe, his attainments and contributions to education would have led to a most exhaustive study of every phase of his activity. In America, the land of education, we should make careful and *appreciative* studies of the work of American educators.

2. Although he was a prolific writer, yet the form in which Dr. Harris left his writings is very unsatisfactory.

With the exception of a few books, his writings are scattered through volumes of educational journals and reports covering a period of nearly forty years. Among these publications are the 22 volumes of the Journal of Speculative Philosophy, Proceedings of the National Education Association from 1870 to 1906, reports as Superintendent of Schools of St. Louis, reports as Commissioner of Education of the United States, volumes of the *Educational Review, Education* and other publications, and prefaces to 58 volumes of the International Education Series.

Dr. Harris's own exposition of his views in the Psychologic Foundations of Education which appeared in 1898, is most unsatisfactory from the standpoint of a teacher or a supervisor. By that time, his views had become so clear and well organized in his own mind that he thought their expression

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in condensed form would be clear to all readers. He divided the book into three parts, two of which were devoted largely to a discussion of questions of philosophy and rational psychology. The entire work, in both method of treatment and content, was beyond the ability of many educators to understand. Besides, although this book is very stimulating and suggestive in its first two parts, it is dry and uninteresting to those who have not studied his system and is more likely to repel than to attract a teacher who attempts to study it.

There is a necessity, therefore, for a thoughtful correlation of his theories, and their restatement and re-interpretation from the standpoint of current educational theory and technique.

3. Although Dr. Harris's aim was essentially practical, yet it was practical in a broad and intelligent way because he sought to reform educational practices in the light of philosophy and sociology. Mere knowledge of his theories is not sufficient for their full comprehension and appreciation. The different parts of his system must be related to one another, his theories must be considered from different points of view, and all parts must be interpreted in the light of his fundamental principles.

A study of this kind becomes even more necessary when we realize that modern tendencies in education, as represented by such movements as child study, social pedagogy and experimental pedagogy are closely related to ideas and in some instances are educational applications of ideas which are discussed either with approval or disapproval by Dr. Harris.

Every supervisor and teacher, therefore, should be acquainted with his work, not only to obtain information and to be able to interpret and criticize present practice intelligently, but also to become inspired by his high ideals and noble purposes.

Method of Study

A study of this kind may be pursued by a number of different methods.

(a) One method is to study Dr. Harris's views from either the educational or the philosophical point of view only. This method is only of limited value in this study because it does not present the interrelation between the two sets of views. The educational views of a writer cannot be understood, and should not be presented, without a careful study of his philosophical and other related thoughts.

(b) Another method is to present the views with the aim of comparing the early and later ones. This has some value in showing the genesis of the later views, but it is largely academic here, because Dr. Harris's fundamental views were formed early and were not changed materially. Still it has some value from the historical point of view.

(c) A third method of study is to compare his views with our present theory and practice, so that agreements and differences may be noted and evaluated. This is a very valuable method and has been used, to an extent, in this work.

(d) Another method is to study his views with a desire to ascertain the bases or foundations of his pedagogy. This method is extremely valuable and has been used throughout.

As one of the most important objects of this study is to consider the philosophic and educational work of Dr. Harris from a practical point of view, and in a broad way, all these methods have been used as far as they have been found desirable. Besides being broader in its treatment, this method represents Dr. Harris more faithfully and has the greater value, in my opinion, for the general student of educational problems.

Considerable difficulty has been experienced in interrelating the ideas of Dr. Harris and my own commentaries. I desired to present Dr. Harris's ideas with fidelity to the original sources, and still include such comments and criticisms as my own ideas or experience showed to be desirable. At times, I have stated Dr. Harris's views in the first part of the treat-

ment of a topic and have reserved my comments until later. This plan has the advantage of giving a connected statement of Dr. Harris's views to one who is interested in them only. At other times, when no ambiguity was likely to arise, I have woven the two sets of views into a unified treatment. I do not think the reader will have any difficulty in separating them. I have tried to avoid repetition but this has been impossible and perhaps inadvisable.

Acknowledgment

As this study was made, in substantially its present form, in partial fulfillment of the requirements for the degree of Doctor of Philosophy, at New York University, my thanks are due and are heartily expressed to the professors at New York University under whom I have done most of my work. Professor Herman Harrell Horne has been my chief advisor and source of inspiration. Special recognition of assistance is made to him and to Dr. Joseph Kahn (formerly a professor at the University and now a member of the New York Bar). Professors Balliet, McDougall, Lough, and Radosavlejich have been of great assistance, both in this work and in the courses which I had the pleasure of taking under them. When I began the study of philosophy and education, at a time when courses on education were not so well attended nor so firmly established as they are now, Professors Shaw, Judd, Weir, and Buchner, of New York University, and President Butler and Professors McVannell and Charles A. McMurry, of Columbia University, gave me the first insight into the value and necessity of a broad and deep foundation for educational theory and practice. It is a genuine pleasure to acknowledge now my debt of gratitude to them.

Sources

The most valuable source materials for a study of Dr. Harris are mentioned in the bibliography.

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FOREWORD

In May, 1924, Mr. J. W. Crabtree, secretary of the National Education Association, received the following letter:

To the Executive Committee:

It gives me great pleasure, if agreeable to the Executive Committee, to present to the National Education Association my manuscript for a book on the philosophical and educational views of William T. Harris. If the manuscript is accepted and the book is published by the Association, I request that the income from its sale beyond the cost of the publication to be put into the permanent fund, or if published by a company the royalty to be put into the permanent fund.

If the Association should now or at any time hereafter establish a Harris Memorial Fund for promoting the scientific study of education and for the continued improvement of the curriculum for the public schools, I desire to have all income from the book to become a part of such memorial fund.

It would please me to know at an early date whether the Executive Committee accepts the manuscript. It is my desire to have this book published, if accepted, during the term of office as president of the National Education Association of Miss Olive M. Jones, a co-worker in the school system of New York City and long associated with me in educational periodicals and lecturing in New York City.

Very truly yours

May 20, 1924. JOHN S. ROBERTS

Upon the receipt of Dr. Roberts' letter Mr. Crabtree wrote to the members of the Executive Committee and Board of Trustees of the National Education Association a letter to the effect that:

"Dr. John S. Roberts, district superintendent of schools, New York City, has made the Association a present of his manuscript for a book on the educational and philosophical views of Dr. William T. Harris. He hopes the Association will either publish the book itself and put the proceeds into our permanent fund, or permit some publisher to put it out and put the royalty into the permanent fund. . . . He must know immediately whether the Association will accept.

On my request Dr. William M. Davidson, superintendent of schools, Pittsburgh, came to Washington and went over the manuscript with me. We were both greatly pleased with it. Dr. Davidson says that it is well written and does full justice to Dr. Harris. As you know, Dr. Davidson is related to the Harris family. . . . I shall advise that we issue this material as a special publication of our own. . . . Please let me know for the information of Miss Jones whether you approve of accepting the manuscript, so that we can give Dr. Roberts an immediate answer."

The responses to this letter by members of the Executive Committee and Board of Trustees were all in the affirmative. The President and Secretary of the National Education Association then instructed Mr. Joy E. Morgan, director of the Division of Publications, to proceed with the publication of the manuscript.

On Friday, June 27, 1924, the Executive Committee and Board of Trustees of the National Education Association met in the headquarters building, Washington, D. C., and passed a motion ratifying the action taken in accepting the manuscript of Dr. Roberts on the life of Dr. William T. Harris. This motion was offered by Mr. Walter R. Siders, chairman of the Board of Trustees, and was seconded by Mrs. Cora Wilson Stewart, member of the Executive Committee. The motion was unanimously carried.

In accordance with the action of the Executive Committee and Board of Trustees the generous offer of Dr. Roberts was accepted. The pages which follow provide the first adequate recognition of the self-sacrificing and history-making services of Dr. William T. Harris to the cause of education in the United States. We are happy that this recognition should come so appropriately from a member of the National Education Association and that it should be published by the National Education Association which he honored by his presidency in 1875 and whose proceedings were enriched by his many addresses on education.

Olive M. Jones,
President, National Education Association, 1923-24.

WILLIAM TORREY HARRIS

Biographical Data

1835 Born, September 10 at North Killingly, Connecticut.

1852 Entered Phillips Andover Academy.

1854 Entered Yale.

1857 Assistant in the Franklin School, St. Louis, Missouri.

1858 Principal of the Clay School, St. Louis, Missouri.

1867 Appointed assistant superintendent, St. Louis.
Founded the Journal of Speculative Philosophy.
Superintendent of Schools in St. Louis.

1875 President of the National Education Association.

1880 Spent several months abroad.
Moved to Concord, Massachusetts.
A founder of, and lecturer at, Concord School of Philosophy and Literature.

1889 U. S. Commissioner of Education.
Editor of Webster's International Dictionary.
Editor of the International Education Series.
Published Introduction to the Study of Philosophy.
Published The Spiritual Sense of Dante's Divina Commedia.

1890 Published Hegel's Logic: A Book on the Genesis of the Categories of the Mind.

1895 Report of the Committee of Fifteen.

1898 Published Psychologic Foundations of Education.

1906 Retired from Government service.

1909 Died, November 5, in Providence, R. I.

CHAPTER I

INTRODUCTION

For at least 35 years, from 1870 until 1906, Dr. William Torrey Harris was the most influential man in American education.

He was born of New England stock on September 10, 1835, graduated from Phillips Andover Academy and entered Yale. Although his record at the university was a brilliant one, yet, in 1857, after two years' residence, the desire to study natural science and to have more freedom, caused him to leave the university and to go to St. Louis, Missouri. There he met a number of German refugees who were deep students of German idealistic philosophy. His acute mind was fascinated by their exposition of the doctrines of the German philosophers and he soon became an even more ardent student of Kant, Fichte and Hegel than his teachers. This study he continued until his death.

Soon after his arrival at St. Louis, Dr. Harris took up the profession of teaching. In 1857-58, he was assistant in the Franklin School; in 1858-67, he served as principal of the Clay School; in 1867, he was appointed assistant superintendent, and later City Superintendent of Schools. The latter position he held until 1880. His annual reports as superintendent of schools of St. Louis have been spoken of as representing the "high-water mark" of city reports.[1]

In his study of philosophy, he soon formed the habit of deducing the practical applications of philosophical theories to political, social and educational questions, of viewing current questions and practices in the light of philosophical ideas

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[1] *Cyclopedia of Education*, Vol. 3, p. 220.

and of applying philosophical ideas to the solution of practical problems. This mode of thought was applied by him with the keenest interest to the field of education.

As his studies became more profound and scholarly, he evolved, from his intimate knowledge of the greatest writers in philosophy, literature and history, a number of broad comprehensive philosophical and sociological principles which formed a means of examining and evaluating educational theories and practices.

In this lies his greatest contribution to American education.

When 32 years of age, Dr. Harris founded the Journal of Speculative Philosophy. He had a twofold purpose in view. Realizing that American readers were not acquainted with Greek and German idealistic philosophy and the applications of these philosophies to life, he planned to present to them the noblest thoughts of the greatest philosophers of the world and to show the applications of these thoughts to the greatest works in literature and other arts. His second purpose was as important to him as the first. He saw that philosophical theories based on science, especially those of Herbert Spencer, were spreading rapidly among American readers, and as he feared their deterministic, materialistic and atheistic influences, he desired not only to refute them by showing their inconsistency and inadequacy, but also to substitute for them the positive proofs of God, freedom and immortality of the idealistic writers.

This journal, which appeared quarterly from 1867 until 1893, was the most influential publication on philosophy in America in its time. In it are found side by side translations, sympathetic presentations and critical reviews of the philosophical systems of Plato, Aristotle, Leibnitz, Berkeley, Kant, Fichte, Schelling and Hegel, interpretations of great works of art and literature, *e. g.,* of Shakespeare, Goethe, Dante, Michael Angelo, in the light of philosophy and trans-

lations of educational writings, *e. g.*, of Rosenkranz's Pedagogics. There were also original philosophical and educational articles, some by Dr. Harris, philosophical discussions of educational topics and scholarly refutations of the theories of Spencer, Cousin, and other philosophers who based their theories on empirical science.

In the National Education Association, Dr. Harris saw a concrete exemplification of his sociological idea of progress by participation. This association afforded an opportunity for the interchange of thoughts on education by the leading educators of the country. He took an active part in its work, and from 1870 until 1906 was one of its leading members. In 1875, he was its president. He was a frequent speaker at the annual meetings of the Association and at the meetings of the Department of Superintendence. Through the volume of proceedings of the Association, he sent important messages to all the educators of this country nearly every year. At different times, he was chairman or a member of some of its most important committees. He was a member of the Committee of Fifteen and Chairman of the Sub-committee of this Committee on Correlation of Studies and wrote most of the epoch-making reports of this sub-committee. He was author of the comprehensive plan for the conference of the International Congress of Educators held at the time of the Columbian Celebration. He was one of the leaders in this country in the establishment of kindergartens and was a member of an important committee on Rural Education.

From 1889 until 1906, he was commissioner of education of the United States. He was also editor of Webster's International Dictionary.

One of Dr. Harris's earnest desires was to improve the standard of education and the character of reading of teachers and superintendents. He constantly urged upon them

the value of becoming acquainted with the highest ideals of the race as expressed by the greatest writers in all fields.

To realize this purpose, he planned the International Education Series, by which he hoped to do, in the field of education, what he had tried to do in philosophy by his Journal, that is, to publish the best writings, both new and old, upon educational subjects, and to present a complete course of reading, of the highest quality, for teachers. He wrote prefaces for each of the first 58 volumes, which give, in brief concise form, his mature ideas on many educational and related philosophical and sociological questions. Some of the volumes dealt with the philosophy and history of education; some contained the works of Froebel, Pestalozzi, Rousseau, Herbart and other great educators; others were devoted to psychology, both new and old, its relation to education, to methods of teaching and to school administration and management.

At the time of the publication of the first volume, in 1886, little educational literature was available in America. Dr. Harris, therefore, not only rendered a real service to educators by this work but he was able to guide and direct educational thought in America, to a considerable degree, by the character of the works that were published.[2] In this connection, it is interesting to note that the first volume of the series was The Philosophy of Education, by Rosenkranz, Doctor of Theology and Professor of Philosophy at the University of Konigsberg, and a pupil of Hegel; the second, was Painter's History of Education, and the third, was Laurie's Rise and Constitution of Universities.

Through these activities and many others, Dr. Harris exerted a determining influence on American thought and especially on American education for nearly two generations.

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[2] For the titles of the 58 volumes edited by Dr. Harris see p. 245.

But although Dr. Harris was supreme as an educational authority for so many years, yet the beginnings of other movements are to be found side by side with his theories, even during his lifetime. Dr. Charles W. Eliot, G. Stanley Hall, the distinguished group of educational experimenters at Clark University and others who based their theories on biology, child study and evolution, the American advocates of Herbartianism and of the Pestalozzian revival, the advocates of the social nature of the educative process in the modern sense, and many others presented their views with vigor and ability. Some of these ideas were incorporated, at least to an extent, in Dr. Harris's system; others were bitterly opposed by him.

During the last 20 years, the great advances in biological, sociological and scientific studies and their application to life, have resulted in new methods of studying educational questions, in the formulation of new educational theories and practices and in a modification of our attitude toward some of the older aspects of education. But in spite of these changes, the influence of the ideas of Dr. Harris has continued to the present time and his leading ideas are still of fundamental importance and are woven into the fabric of our educational system.

CHAPTER II

THE PHILOSOPHICAL VIEWS OF DR. HARRIS

The Most Important Influences on His Philosophy

For our purpose, it is not necessary to give a complete presentation of Dr. Harris's philosophy. In this chapter, we shall give an exposition of those important philosophical views that had direct bearing on his views on society and education. Their application and critical consideration will be reserved for later discussion.

To interpret and appreciate the writings of Dr. Harris, the student must have in mind the most important truths of the great idealistic philosophers—Socrates, Plato, Aristotle, Leibnitz, The Church Fathers, Kant, Fichte, Schelling, Hegel, and Rosenkranz. Their views of the world were the views accepted by Dr. Harris. "They were thinkers, deep, mighty thinkers," he said.[1] He, too, was a deep, mighty thinker and had studied and absorbed their teachings. The most direct influence on his thoughts, especially in relation to education, was exercised by the writings of Hegel and Rosenkranz. Of Hegel, he said in 1908, "I have now commenced the reading of Hegel's *Philosophy of History* for the seventeenth time, and I shall get more out of it at this reading than at any previous one."[2]

But he was just as familiar with the writings of other philosophers and was able to show clearly the fallacies of the materialistic and mechanistic writers. He was the constant and bitter foe of the Atomists, the Sophists, the Brahmanistic philosophers, the Eleatics, Spinoza, Hamilton, Hume, Rous-

[1] *Journal of Speculative Philosophy*, Vol. 19.
[2] *Proceedings of the National Education Association*, 1910, p. 92.

seau, Herbert Spencer, and all others whose theories led, in his opinion, to materialism, pantheism, agnosticism, and atheism.

He sought to learn the deepest thoughts of the greatest workers in all fields, to understand the genesis and interrelation of their ideas, to distinguish between those doctrines that were transient and those that were fundamental and everlasting, and to apply the basic truths to all forms of human life and civilized institutions. In the preface of the first volume of the *Journal of Speculative Philosophy*, he gave, as a reason for the work he had in mind, the fact that American speculative philosophy was largely influenced by Mill, Spencer, Comte, Hamilton, Cousin, and others and said that it can be much elevated by "absorbing and digesting more refined aliment." American thinkers, he said, should rise to purer forms than have hitherto been attained.[3]

Meaning of Philosophy

Dr. Harris defined philosophy from the epistemological point of view as a science that investigates the presuppositions of experience and aims to discover the nature of the first principle, by the intellect, without the compulsion of external authority.[4] Philosophy does not pretend to know all or to take all knowledge for its province. It attempts to find the necessary à priori elements or factors in experience and to arrange them in a system by deducing them from a first principle. It investigates all necessary forms—all forms of mind, such as sense perception, reflection, reasoning, and the like, as well as the forms which condition being or existence.[5]

Philosophy is not religion or art; it is not a substitute for either. "It devotes itself exclusively to the consideration of

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[3] *Journal of Speculative Philosophy*, Vol. 1, Preface.
[4] Hegel's *Logic*, p. 4.
[5] *Journal of Speculative Philosophy*, Vol. 17, pp. 296-297.

those universal and necessary conditions of existence which are found to exist in experience, not as furnished by experience, but as logical, à priori conditions of experience itself."[6]

Philosophic knowing is a special kind of knowing that arises from reflection.[7] It does not attempt to collect and arrange the infinite multitude of facts, but it investigates those "lords of life," as Emerson called them—the presuppositions or logical conditions of the objects and environments of our experience.

"The philosophy of a nation," Dr. Harris said, "is its attempt to solve the problems of the world as they appear to it from the standpoint of its national life."

There are two elements in philosophy: first, the form or principle that explains the multiplicity of experience; second, the empirical elements that are to be explained.[8]

Practicality of Philosophy

To Dr. Harris, philosophy was not merely an abstract speculative study. It should be used as a means of solving practical problems. He realized that "philosophical systems vary less through their principle of explanation than through their application to the problems of the time. Their principles, of course, are what is essential—not their application to transient problems or their technique, which is always colored by local and temporal issues."[9] But in spite of the emphasis upon the value of principles, the applications are very important. Speaking of his early study of Hegel, in 1858, with his friend Brockmeyer, he said, "He (Brockmeyer), im-

[6] *Journal of Speculative Philosophy*, Vol. 17, p. 310.
[7] *Journal of Speculative Philosophy*, Vol. 17, p. 342.
[8] *Journal of Speculative Philosophy*, Vol. 10, p. 225.
[9] Hegel's *Logic*, p. 54.

pressed us with the practicality of philosophy, inasmuch as he could flash into the questions of the day, the highest insight of philosophy and solve their problems. Even the hunting of wild turkeys or squirrels was the occasion for the use of philosophy. Philosophy came to mean with us, therefore, the most practical of all species of knowledge. We used it to solve all problems connected with school teaching and school management. We studied the 'dialetic' of politics and political parties and understood how measures and men might be combined by its light."[10]

Test of a System of Philosophy

Dr. Harris held that the test of any system of philosophy is its answer to questions concerning the institutions of civilization. "What does it see in human history and the institutions of the family, civil society, the state, and the church?" Does it look upon these as external trammels of individual freedom? If so, it is a crude and immature system of philosophy. Or does it discover that these institutions are in harmony with the individual's "own inborn rationality" and are means of obtaining and conserving his freedom?[11]

The great importance of Hegel's philosophy, to Dr. Harris, is found in his solution of this problem, because Hegel is "pre-eminently the thinker that explains and justifies institutions." Hegel asks, "What is nature?" "What is man?" "What is the world?" and his answer is, "The world is the process of the evolution and perfection of immortal souls; the history of the human race exhibits the progress of souls into the consciousness of freedom; the philosophy and history of art show us how each people has succeeded in realizing for

[10] Hegel's *Logic*, p. XIII.
[11] Hegel's *Logic*, p. 17.

itself in sensuous forms the ideals of its civilization; the philosophy and history of religion is an account of the dogmas and ceremonial forms in which each people has celebrated its solution of the deepest problem, that of the origin and destiny of imperfect finite beings; the philosophy and history of jurisprudence and political constitutions is an exposition of the devices invented by nations to secure freedom to the individual by the return of his deed upon him, and these devices are a series of statutory and fundamental laws, progressing from the form of absolute despotism and slavery up to the constitutional form of government that defines the law for the governing class as well as the governed class; the history of philosophy shows us the extent to which each people in the persons of its deepest thinkers has become conscious of the elements of its problems and their solution; logic is the science of the principles, method, and system of what is universal and necessary in thought, and it unfolds or defines and criticizes all the elements of thought, from the simplest, shallowest, and most rudimental up to the richest, most comprehensive, and luminous idea to which philosophy has attained."[12]

This answer, the view of idealism, is also the answer of Dr. Harris. It can be understood best by contrast with the opposite view, materialism.

Materialism and Idealism

In one of the early volumes of the *Journal of Speculative Philosophy,* Dr. Harris expressed his opinion of the relative claims of materialism and idealism.

The problem of metaphysics, he said, is to find equivalents of Mind and Matter in terms of each other. Materialists hold that all phenomena have material equivalents; that

[12] Hegel's *Logic*, p. 18.

Matter and Force are substantial modes of existence; that Mind is one of its many phases. They ask, "What is the physical equivalent of thought and feeling?" "What movement of the brain is concomitant with thought?" Therefore, they study the structure of the nerves, brain, etc., and seek to determine the effect of food and drink on mental activities.

But to an idealist, all phenomena have mental equivalents. Mind and thinking being are substantial; the material is only one of its processes. Matter is the appearance of Spirit.

Dr. Harris quoted Fichte who said, "The Ego is the actual substance of Being; also, it is subject or free activity. Before I became self-conscious, I did not exist as Ego. The Ego is its own object, the product and the subject of its act,—Freedom." The Ego exists for itself. It is the basis of the universe, it is Spirit. Everywhere there is life, spirit, and intelligence. All Knowledge is Being."

Dr. Harris spoke of Kant's labors as resulting in "a complete reduction and formulation of the mental factors in the various realms of Knowing."[13] He sought to determine what activity of mind is involved in thinking space, time, motion, and matter.

The materialist's stand is based on sense perception. He posits as substantial, matter, force, etc., "naively supposing that they are realities cognized by him through the senses."

The idealist stands on self-consciousness. He constructs his science on the universal and necessary principles found there.

"Thought alone," Dr. Harris said, "makes life valuable and has power to protect and preserve it."[14] From this lofty idealistic position and its implications Dr. Harris never wavered.

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[13] *Journal of Speculative Philosophy*, Vol. 6, p. 3.
[14] *Journal of Speculative Philosophy*, Vol. 6, p. 5.

Fundamental Philosophical Ideas of Dr. Harris

Time; Space; Causality

Idealistic philosophy holds that spiritual life determines the material, that consciousness determines being.

Dr. Harris accepted Kant's ideas in reference to à priori cognitions. The à priori possessions of the mind condition the world. Time and space are two of these possessions. They are necessary presuppositions of the extension and multitude of objects.

Space is a necessary idea—that is, an idea which must exist in order that we can think of the world. Objects are limited; the limits constitute their environments. But space does not close with the object; it is infinite.[15]

Time is the condition of the existence of all events or changes. Time also is infinite; any finite portion of time implies a larger portion of which it is a part.[16]

But a deeper presupposition of experience than time and space is Causality. It is their logical condition also.

1. An object is regarded as related to its environment as an external limit. In this, its ground or logical condition is space.

2. An object or event may be regarded as a series of successive moments with antecedent and subsequent moments. Its ground is time.

3. An object may be regarded as the recipient of influences from its environment or as imparting influence to its environment. This is grounded in the idea of Causality.

Causality implies both space and time for its operation. In a sense it includes both of them in a higher unity.[17] These

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[15] *Journal of Speculative Philosophy*, Vol. 17, pp. 297-298.
[16] *The Chautauquan*, March, 1886, p. 324.
[17] *Journal of Speculative Philosophy*, Vol. 17, p. 303.

ideas are *in* experience, not derived from it. No act of experience is complete without them.

Dr. Harris denied the truth of Hamilton's position that these ideas are negative ideas—that is, that they express our incapacity to conceive the infinite. To Dr. Harris, the fact that the mind can think infinity is the best proof that infinity exists.

Self-activity; Reason; Freedom; Immortality; God

Looking backward over a series of causes, we see that each cause presupposed a preceding cause, but that the real cause needs no other cause behind it. It is independent; an absolute.

1. In order that a cause shall send a stream of influence over to an effect, it must separate that portion from itself.

2. Hence, self-separation is the fundamental presupposition of the action of causality—the cause must be a self-separating energy, self-active.

3. Self-activity, therefore, is called *causa sui.* It is the infinite form of causality; it has the form of self-relation, of independence.

There are therefore two classes of beings in the world, dependent beings and independent begins. Dependent beings cannot be free, immortal, or responsible.[18] Independent beings are their own causality. They are free and morally responsible; immortal; made in the image of God; endowed with causal energy by Him—that is, with energy to build themselves. They are not built ready-made but are partially *realized,* partially *potential,* as man.

Self-activity has many stages or degrees of realization. It may be life, as in plants or animals; or feeling and locomotion, as in animals; or reason, as in man; or absolute personality, as in God.

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[18] *Journal of Speculative Philosophy,* Vol. 17, p. 307.

Reason is the highest form of self-activity in man. By it, man may act upon his environment both really and ideally. He may form universals and see the relation of the universal principle and its concrete manifestations.

Dr. Harris developed the theory of Plato that there are three stages of thought—namely, common sense, reflection or understanding, and pure reason.

The first stage of thought sees the world as a number of real, independent objects,[19] which do not owe their reality to mind or force. Each object is independent of all others and would continue to exist if all other objects were blotted out of existence.[20] This, the so-called "common sense" view of the world, eliminates spirit from the world and denies the truth of all ideas relating to God, or freedom, or immortality.

But a higher stage of the understanding, called reflection,[21] refutes this lower stage by showing that it is not the independent existence of things but their reciprocal influence that is important.[22] Relativity, not independence, is the highest category to this stage of thought. Force is fundamental; and the world is viewed as the result of the correlation of forces.[23] This is the theory of Hume and Herbert Spencer.

To this theory, therefore, the world is transitory and phenomenal. Everything is finite and dependent. Things are only the manifestations of the interactions of forces. The contents of the ethical and religious worlds are also rela-

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[19] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 32, 1898.

[20] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 206, 1898.

[21] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 210, 1898.

[22] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 209, 1898.

[23] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 211, 1898.

tions. All reflection leads to an ultimate idea of force which swallows up or destroys everything. This negative theory is pantheism. Agnosticism and atheism are the inevitable conclusions.[24]

Careful consideration of this doctrine, however, shows that the conception of pantheism as an ultimate conception is illogical; that pantheism presupposes a self-active unity. "Hence the same premises and the same course of reasoning which reflection uses to establish its doctrine of persistent force establish just as well and with the same logical clearness, creative or self-determining unity."[25]

Thus Dr. Harris arrives at the third stage of thought—the pure reason, the highest stage of the manifestation of self-activity in man. His theory of Pure Reason is similar to that of Kant and Hegel.

Pure Reason transcends the world of experience and understanding. It gives order and system to the judgments of the understanding. It is synthetic, not analytic. It sees universals, principles, totalities. It realizes the universality and necessity of some ideas. It goes beyond the objects of sense to the idea of a first principle or first cause.[26]

The highest attribute of Reason, to Dr. Harris, is transcendental Freedom. Reason is not controlled by physical laws. It is absolutely spontaneous, self-originating, free. But this idea of the freedom of the will cannot be grasped by minds which remain in the first and second stages of thought. Such minds consider that all phenomena have physical causes, deny self-activity and freedom of the will and advance the

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[24] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 218, 1898.

[25] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 222, 1898.

[26] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 227, 1898.

doctrine that the strongest motive governs and controls the will.[27]

Dr. Harris held that the theory that the strongest motive governs the will, and that therefore the will is not free, is fallacious.

1. He pointed out that this theory assumes that motives are independent of the will and that they have power to condition the energy of the will, whereas, a motive is an ideal, a purpose, or design which contains the idea of what is not existent and is itself the product of the self-activity. It has only ideal existence until it becomes real by the action of the will. Then it ceases to be a motive.

Therefore, the will is creative both in creating the motive and in realizing it. The motive is a condition of freedom and spontaneity, not a negation of it. This is true not alone of the lower motives, but, to a greater degree, of the higher motives.

2. There is a great distinction between spontaneity or formal freedom and moral or true freedom. The lower animals have spontaneity, but little moral freedom. The will of man is social. It may create and realize motives of an altruistic instead of an individualistic order. "The ideal of action that re-enforces all wills and does not thwart any is the ideal called morality."

Both wills are free, because both are self-active and create motives. But in a higher sense, only the moral will is free because it alone "progressively conquers its environment" by first making combinations in the material world which result in the production of food, clothing, shelter and means of communication, and secondly, by making social combinations in the human environment and by adopting ethical forms.

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[27] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 119, 1898.

The highest motive, therefore, is the moral motive. All will power is consolidated into one power, the will of the social whole, which has for its aim the object of assisting the action of all. This Hegel called the *pure will.* The will has infinite power to determine itself. God endowed man with self-determination, so that he might have the possibility of infinite progress.[28]

Ideas of freedom of the will and of pure reason underlie the conception of the immortality of man. The possession of reason in its freedom and transcendency lifts man above the world of things and experience and shows that he has an immortal aspect. Dr. Harris holds that it is inconceivable that man would be endowed with this spiritual activity, by which he transcends all physical things and is able to form universals, principles and laws, unless it was the design of the Creator that the spiritual phase should live forever. Lower beings pass away, but as man is self-determining and includes his own development within himself as individual, he is immortal and free.[29]

Evolution also implies immortality. Just as there must be a lower order of beings, so there must be "a realm of immortal individuals ascending out of the lower realm of evolution and belonging to a realm wherein self-evolution or education prevails."[30] "Man alone, in his intelligence and will, reveals the principle of self-activity, for man possesses the capacity for infinite culture. He can grow in knowledge and wisdom, and he can grow in holiness forever, by the exercise of his self-activity."[31]

These ideas lead to the idea of God. Without the idea of

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[28]Harris, W. T., *Proceedings of the National Education Association,* 1891.

[29]*Journal of Speculative Philosophy,* Vol. 17, p. 313.

[30]*Journal of Speculative Philosophy.* Vol. 17, p. 347.

[31]*The Chautauquan,* Vol. VI, pp. 438-439.

self-activity, we could not formulate an idea of God as the Creator, or as self-existent, apart from the world.[32] We could not realize the ultimate presupposition of philosophy—a personal God, having perfect self-activity, revealing himself in his work in the world.

Ideas of God, freedom, and immortality have no meaning to many scientists. Scientists explain these phenomena physiologically or call them diseases of language. This is the reason for the constant opposition by Dr. Harris to the theories of Hamilton and Spencer. Their failure to appreciate the necessity of self-activity prevents them from conceiving ultimate religious ideas—self-existence, self-creation, and creation by external agency. Yet they contradict themselves by setting up persistent force as the ultimate principle. As James says of Spencer's definition of mind as the "adjustment of inner to outer relations," why should we omit the æsthetic impulse, the religious emotions and the personal affections. The mind contains all sorts of laws of logic, fancy, art, taste, morals, and the like. The greater part of the mind is not included in Spencer.[33]

In contrast to these philosophers, Dr. Harris holds that self-activity is the highest principle of philosophy—the principle of life, of thought, of mind, of creative activity. It is the basis of theology and philosophy. It is the necessary ground of the idea of God—"of one eternal energy which creates and governs the world."[34] Hence the world is a unity—the subject and object are identified.

"When the soul can think the creative thought, the theoretic vision of the world, then it comes to perfect insight,"[35] which looks upon each fact in the light of eternal

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[32] *Journal of Speculative Philosophy*, Vol. 17, p. 310.
[33] *Journal of Speculative Philosophy*, Vol. 12, p. 1.
[34] *Journal of Speculative Philosophy*, Vol. 17, p. 306.
[35] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 235, 1898.

principles, or to borrow Spinoza's phrase, 'under the aspect of eternity.' This final form of thinking is the only form that is consistent with the true theory of education."[36]

The previous discussions show that Dr. Harris agreed with the school of thinkers who hold the theory that all the changes in the world have an aim or purpose and who oppose, as incredible or absurd, the mechanical theory that the world and all its changes are the result of the accidental interaction of forces. Those who believe in teleology see in the beauty and order of the parts of the world proof of the existence of a Creator, or First Cause, or First Principle. To them, the adaptation of the parts of the world to one another and the continual growth or progress of man, are evidences of the working of purposes or ideals. To them, forces are working toward definite ends; everything has an aim or purpose; this end determines the steps of the process. The world was not produced by chance, but by mind. In this theory, the end is, in Aristotelian terms, the final cause of the steps, which thereby become linked as integral parts of one whole process. The steps also become infused with the spirit and purpose of the end. Viewed in large wholes and over long periods of time, the atomistic theory teaches that the world is mechanical, immoral, and accidental; the teleological, that it is good, moral, and progressive, animated by a beneficent cause that operates according to design.

Evolution also implies an end or goal—unconscious in plants; conscious, mental image, in animals, the immanent, not transcendental, *teleology* of nature, breathed into Nature by God. All nature is governed by ideals. Purpose, design, or final cause can have existence only for the soul or mind.

The standpoint of theism is decidedly different in its outlook from atheism and pantheism. For theism, the world

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[36] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 227, 1898.

process is evolution of the perfect form of conscious being. The ideal at the summit of the universe is perfect personality; hence, there follows the immortality of man and the possibility of infinite progress. Divine Being is perfect form, and its influence gives a tendency in the universe toward the survival of whatever reaches conscious personality, implying consciousness and free will. "Imperfect creatures, like men, participate in self-activity, and have the possibility of infinitely growing into it by their own free activity."[37]

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[37] *Journal of Speculative Philosophy*, Vol. 19, p. 411.

CHAPTER III

THE EDUCATIONAL PRINCIPLES OF DR. HARRIS

The Importance of an Aim of Education

Whether the aim or purpose of education is formulated consciously or unconsciously by a race of people or an individual, it is always intimately related to the life of the race, or to the social, religious, and other beliefs of the individual. In primitive societies, the aim of education is simple; in more advanced societies, the aim is correspondingly complex.

The relationship between the educational ideas of an individual and his social, religious, and philosophical beliefs is more direct than the corresponding relationship in a race, because a deep student of philosophy and sociology will consciously develop an educational system in close correspondence with his beliefs. As Taine said, "Beneath every literature, there is a philosophy; beneath every work of art is an idea of nature and of life; this idea leads the poet." So it is with the educator. The formulation of an aim or theory of education is not a matter of abstract or speculative interest only.

That the aim is functional, even "practical," is shown by the fact that it determines largely (a) the subjects of the course of study—for example, a broad cultural aim of education will demand for its satisfaction a course of study different from that which would satisfy a narrow utilitarian aim; (b) the specific topics and sub-topics, and the amount of time spent on them; (c) the form and kind of discipline—for example, a system of schools based upon love and respect for children will have a different type of discipline than one in which the aim is to fit the children for employment at the

earliest possible age; (d) the kind of buildings and school apparatus; (e) the salaries of teachers, the requirements for teachers' licenses, and the social standing and prestige of the teaching corps in the community.

As one of the purposes of this study is to reinterpret Dr. Harris' doctrines from the standpoint of current educational theory, we will use the fivefold division of the aim of education presented in Professor Horne's *Philosophy of Education.*[1] Therefore we shall discuss: (a) Dr. Harris's philosophical views and their educational implications; (b) his sociological views and their educational implications; (c) his psychological views and their educational implications; (d) his views on the relation of biology and physiology to education and their implications; and (e) the reciprocal interrelation of these views.

The Philosophical Aspect of Education and Its Implications

As a result of Dr. Harris's lifelong study of philosophy, his intimate acquaintance with the theories of all the great philosophers, and his well-organized positive attitude toward all the fundamental questions of philosophy, his philosophical views exerted the greatest influence on his educational opinions.

Summary of Dr. Harris's Philosophical Principles and Their Most Important Educational Corollaries

1. Both the world of nature and of man are teleological—that is, are governed by laws, purposes, ideals. In both, final causes and efficient causes are operative but the final causes are superior to the efficient causes. The ideal, the ultimate purpose, is the inward principle of being.[2] Even the modern

[1] Horne: *The Philosophy of Education.*
[2] Hegel's *Logic*, p. 101.

doctrine of the struggle for existence and the survival of the fittest implies a standard. When the individual conforms to the law, he survives.

The conception of teleology must be kept clearly in mind by the reader, because it furnished the key to the understanding of Dr. Harris's views. It shows that education should be stated in terms of definitely formulated aims or ends that determine the whole process. The controlling thoughts are not the environment or a number of transient or temporary aims, but the high ideals, the eternal verities, the thoughts that have guided and inspired men in developing the civilized institutions which have stood the test of centuries.

All elements of the educational process become interrelated or interconnected in one eternal process. There are three phases of this process: (a) the subjective or ultimate aim or purpose, (b) the means, (c) the realized or actual aim.

2. Mind is superior to matter. Mind is the only true reality. The à priori forms of the mind, time, space, causality, quantity, quality, etc., determine the organization of the material world. They are not derived from experience, but their existence makes experience possible.

(a) The view of idealism influences education in laying stress upon ideas as shaping not only the world of history, but also the world of nature, and hence in emphasizing the social and cultural sciences, the broad liberal aim instead of a narrow utilitarian aim, and, therefore, the widest and richest kind of curriculum.

(b) It follows, also, from the central idealistic position that education must conform to the method or forms of the mind in obtaining knowledge. Emphasis is placed, therefore, upon the priority of the forms of the mind over the forms of nature in education.

3. The fundamental fact of the world is self-activity, the idea of the self-moved One, God. All beings are either de-

pendent or independent. Dependent beings presuppose an independent being. The idea of causality presupposes a first cause, a first principle from which all others are derived. Therefore, the world is a unit.

This First Principle, or God, is all-knowledge and all-will. In Him, knowledge and will are one. He is Perfect Self-activity and Self-determination. He is not an empty Absolute. He is determined, not through another, but through Himself.[3] He is a Revealed God, whose nature is revealed in the world, not a transcendent God, not beyond and above all reality whose nature is inscrutable, nor Brahm, in whom everything becomes absorbed. His nature is Freedom.

(a) Dr. Harris's philosophy holds a very high conception of the origin and destiny of man and gives him a noble place in the universe. Man partakes of the nature of God; his destiny is immortality. He should be educated to the highest degree to fulfill his immortal destiny. Education, therefore, is a process with a divine eternal mission. It is not a means of fitting pupils for a temporary existence on earth. It is not a process of merely imparting information. It is an integral and necessary element in the evolution of the world. There is no higher mission than to aid in the development of immortal personality.

(b) His philosophy is religious in its nature. It gives faith in God and holds out hope for the future. It infuses the world with a divine purpose. We have a conscious goal; we are not being driven along aimlessly—the creatures of every passing influence—toward an unknown destiny. Man's weaknesses are explained as being partial realizations of his divine potentiality.

Education, therefore, is infused with a spirit of love, hope, enthusiasm, progress, and religion. The world is growing better every day—through education.

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[3] Hegel's *Logic*, p. 4.

(c) The idealistic position demands that all persons shall be educated. The sociological position re-enforces this. All human beings partake of the nature of divinity. All will enter into society. Education, therefore, should include all—men and women, the high and the low, the brilliant and the stupid, the normal and the abnormal.

4. Universal ideas are not mere empty names; they are not mere abstractions from a number of concrete facts. They are the most real and rich of all our ideas. A general name is a definition, a principle by which many concrete facts may be produced.

The reality of a thing lies not in its transient phenomonal appearance but in its energy. Different concrete individuals are manifestations of this energy.

These two principles are closely connected. The concept as an energy, as the principle of the species, which creates individuals is the reality, not the individual concrete things. This is a principle of great value in education, because it shows that the aim is the realization of law and principle, not empty law, but law as an efficient principle, manifesting its energy in concrete things or activities. It combines the inductive and deductive methods.

5. Individuals, therefore, partake, to an extent, of the nature of God. There is an ascending order of beings, from inorganic beings through plants and animals to man, each order manifesting a new stage of self-activity and self-consciousness. Man partakes of the nature of God in a higher sense than other beings. He has the potentiality, not necessarily the actuality, of complete freedom and of definite progress toward perfection. He is made in the image of God. His ultimate destiny is immortality.

This idea is fundamental in a scheme of education. Education, especially its spiritual aspect, becomes of comparatively limited value if it is part of a brief earthly process.

6. Man, therefore, may attain to ideas of God, freedom, and immortality. These are the highest and truest ideas. They are real, not artificial. Theories that lead to atheism, materialism, and agnosticism are false.

(a) Man's participation in the godly qualities of self-activity and of freedom makes him an active force (1) in modifying his environment, and (2) in determining, to an extent, his own conscious goal and his own advancement toward it. In education, therefore, the individual is not passive. He is an active force in modifying and improving his environment. Man's development comes from within.

(b) This spirit of hope and enthusiasm is kept alive by idealism. The daily discouragements are lost in the hope of the realization of the ideal. Dr. Harris constantly encouraged teachers to hold fast to high ideals and to look upon all children as having the potentiality of immortality. To do this, he said, it is necessary that teachers shall be acquainted with the great ideals portrayed in the masterpieces of literature, painting, and other arts, and that they shall treat children with kindness and love.

Today, when there is a tendency to emphasize the material side of education and to consider that idealistic theories are unpractical and academic, it is refreshing to appreciate the spirit of hope which Dr. Harris infused into thousands of teachers. It influenced the lives of the teachers themselves, and bore fruit in the lives of their pupils.

(c) As life is real and earnest, a constant struggle upward to reach the goal, education must be real and earnest. It must be based, not upon mere pleasurable interest, but upon work and effort and self-help.

7. Scientific theories and reasoning from analogies in nature to the realm of philosophy and education are dangerous, because in their first stage, such theories and analogies lead to atomism, and in their second stage, to pantheism. Only when

Reason sees these theories in their true light, can men rise above them to a knowledge of ultimate truth. Reasoning and the explanation of the world should proceed from the idea to the thing, not from the thing to the idea. Concrete things can be explained only in terms of ideas as presuppositions—for example, the world in terms of God and His purpose; man, in terms of God, freedom, and immortality.

8. Civilization grows by the participation of each individual in the work of all. The inheritance of the race, the accumulated treasures of the millions and millions of people who have labored through countless years, is laid at the feet of each successive generation. This inheritance has many forms, literary, artistic, scientific, institutional, mathematical, religious, etc. It is the function of civilized society to transmit this inheritance in its manifold forms to the coming generation. It is the duty of each generation to master this inheritance, to take an active part in social life and to make its own additional contribution to the wisdom of the race.

(a) This principle is the basis for the determination of the subjects in the school curriculum and the educative values of each subject. (See Chap. VII.)

(b) The aims and purposes of society, the form and content of social institutions, become determining factors in education. The educational process becomes broadened in its scope to include all the agencies—the family, the state, the church, etc., that make for social progress. We shall discuss this also in connection with the sociological aspect.

9. The ethical code is the highest social product of man. It is to be viewed in the same light as the institutions of civilization, *i. e.* not as a means of restricting and limiting the individual, but of preserving and conserving his freedom. It is a means by which society protects itself from attacks against the social order. It insists that private individual tastes or preferences shall be subordinated and that the in-

dividual shall act according to the dictates of society. He must adopt prescribed forms; he must become ethical in the true sense.

To Dr. Harris, the highest type of ethical code is that based on Kant's categorical imperative: "Act as if the maxim of thy action were to become by thy will a universal law of nature."[4]

If ethical laws are looked upon as unreasonable restraints or if the individual acts unwillingly through external compulsion, there is no freedom. But gradually, through education, the individual comes to understand the reasonableness of the ethical demands and ultimately they harmonize with his own insight. He would have formulated these rules himself if they had not been established.[5]

The individual, then, is free. He may choose to obey or disobey. But if he disobeys, society will view his act as an attack upon it and will visit it with punishment. The deed will return upon his own head.

This principle is closely related to the doctrine of self-estrangement, the process of leading the child out of his capricious self into his social, ethical self. In Chapter IV, we shall show the influences of this idea upon school discipline, interest, effort, and work.

10. The senses give only partial knowledge; they see things as individuals, as separated from one another. They lead to an atomistic view of the universe. The knowledge they give is transient, unrelated, and inaccurate. Reason must rise above this knowledge to ideas that are eternally and universally valid, to that magnificence of mind of which Plato speaks—the spectator of all time and all existence. Hence, sense training is only a first step or a stepping-stone to organized knowledge.

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[4] Kant's *Theory of Ethics*, trans. by Abbott, p. 39.
[5] Hegel's *Logic*, p. 99.

The intellectual aim of education should be the development of Reason in the highest sense. This involves the imparting of broad views and universal ideas and principles instead of numerous isolated and unrelated facts. The development of sense perception and mechanical memory is subordinate.

11. The history of the world records the efforts of the human race to obtain freedom. Each successive step in progress is the manifestation of a step in the attainment of freedom. Civilization is not artificial, nor opposed to the individual. The institutions of civilization have been built up by man to protect him and to conserve the results of his labor. The development of reason and the development of civilized institutions are reciprocally related. "The world history is the onward progress of man into the consciousness of freedom."[6]

Therefore, the study of history, social development, and social institutions must be emphasized, and the conception that institutions are a process of gradual growth must be made clear.

12. The dialectic method is used to resolve antinomies into a higher conception that includes and harmonizes both phases. By this method, Dr. Harris sought to harmonize the opposition that often exists between the goal of education and the means, between society and the individual, between the higher and lower powers of the mind, between the formal and the content phases of education, between the prescriptive and the volitional aspects of the child's nature.

This reconcilation is brought about through the principle of Socrates—"the unfolding of a thought itself"; the exhibition of its inadequateness and imperfection when it is assumed to be universally valid and true.

If an imperfect or incomplete thought is considered as universally valid, it will be found to lead to a deeper thought

[6] Hegel's *Logic*, p. 84.

which implicitly contains the first.[7] This deeper thought is not the result of external reflection or of correction by a higher authority but arises through "the necessity of the process which is in the object before us."[8]

13. Art, the realization of the beautiful; religion, the conception that enables us to realize the divine; and philosophy, are the three forms in which man attains the highest life and enters upon independent, spiritual existence. No one is a substitute for the others; full complete living requires all.

Art holds a high place in Dr. Harris's system. Beauty includes the elements of regularity, symmetry, and harmony. In the latter, everything is made subordinate to the expression of a conscious purpose and the agreement of the idea and its expression.[9] As art progresses, it becomes more and more adequate to express the content of religion.

Religion has a higher function than art. The Christian religion reaches beyond beauty to holiness. Religion reveals God; art can only manifest ideas of God. The philosophy of religion is one of the most important works of the human intellect.

Education, therefore, should not be limited to the intellectual side only. It should include the formation of character and the development of the emotional and æsthetic qualities of the individual.

Limitations of Absolute Idealism as a Basis for Educational Theories

But although Absolute Idealism has the positive and helpful influences upon education mentioned above, yet certain dangers for education lurk in its principles.

Let us consider these briefly. First, idealism sees the world

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[7] Hegel's *Logic*, VII.
[8] Hegel's *Logic*, p. 58.
[9] *The Chautauquan*, Vol. VI, p. 191.

through its own forms of cognition. Different forms of idealism explain the world in different ways. Each form has its own point of view.

(a) There is a danger, therefore, of disregarding the world as it is, of not seeing things as they are. We may idealize things and persons to such a degree that their unlovely attributes may be ignored. We may become blind to the difficulties and evil in the world.

But practical difficulties have such an obtrusive way of forcing themselves upon our notice that there is little likelihood that they will be ignored. The most that can be said, then, of this danger is that idealism may lead us to see a little less of the evil, a little more of the good, and to have a little more hope and a little more perseverance in the face of obstacles than we would have if the idealistic beliefs were not at hand to aid and to comfort us.

Dr. Harris's practical work as a superintendent and commissioner of education showed that he realized keenly many of the difficulties that are met with in the educative process. Although a study of his work at Washington indicates that he was too much of an idealist for the practical side of a department of the Government, others deny this strongly.[10]

(b) Idealism may lead to the setting up of standards that are too high. It may attempt the impossible.

But what loss can there be in setting up higher standards, provided the means are sensible and practical? There is no loss in raising one's head higher in the clouds if the feet are planted firmly on the earth. If the idealistic formulation of aims is combined with a scientific spirit of inquiry into the facts of child nature and social demands, the union of the two points of view guides and inspires the means and steadies and tests the ideal.

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[10] Wright, *History of the Bureau of Education.*

Our subsequent chapters will show that many of the recommendations made by Dr. Harris—for example, in reference to the course of study, promotions, kindergartens, etc., were extremely valuable. His definite limitations in the subject of child study and the realization of the abilities of children will be discussed in Chapters V, VI and XI.

(c) There is a possibility that the idealistic point of view may lead to an undue emphasis upon the spiritual aspect and to a neglect of the affairs of practical life. Emphasis may be placed upon a glorious but distant future to the detriment of the living present or upon a desired goal of perfection instead of the best results that can be obtained with the means at our command. In such cases, one effect of idealism may be discouragement. This cannot be said of Dr. Harris's influence. The opposite was always true.

Another effect may be the placing of emphasis upon the contributions of the past instead of upon the needs of the present as based on the past and as leading to the future.

To what extent this criticism is justified in connection with the views of Dr. Harris we shall consider in discussion of the Course of Study (Chap. VII).

(d) The importance attached to reason in contrast to the senses and to the universal in contrast to the particular, may result in serious defects in educational thought. It may lead to a neglect of the importance of obtaining knowledge through the senses and to a failure to appreciate the value of meaning as a basis for the formation of general ideas. One of the serious limitations of Dr. Harris's theories is found in this phase of education--in the relation of reason and the senses. This will be discussed fully in the chapters on Methods of Teaching (Chap. IX) and the Course of Study (Chap. VII). The relation between the universal as a productive principle and the particular as a manifestation of the energy of the principle is shown in Chapter IX.

(e) Another weakness of idealism is its failure to appreciate the uniqueness of individuals. Through its emphasis upon the spiritual and the eternal, it loses sight of the great differences among individuals. This was a great defect in the educational views of Dr. Harris. It is elaborated more fully in Chapter VI and Chapter XI.

(f) On the moral and religious side, Absolute Idealism may be accused of formalism, equivocation, and dogmatism.[11]

But in reference to the justice of urging these criticisms against Dr. Harris we may say (1) That dogmatism may be urged against any well-organized system—especially if it is developed deductively; (2) that equivocation cannot be urged against a consistent, well-balanced system like that of Dr. Harris; and (3) that formalism cannot be justly urged against an idea of an Absolute as a Revealed God, whose nature is revealed in all the persons, laws, and objects of the world.

Conclusion—Influence of Philosophy upon Education

In view of the previous discussion, and giving due consideration to the limitations as well as the positive contributions of Absolute Idealism to the educational theories of Dr. Harris, we may say the following:

Philosophy exercised a most important and determining influence upon Dr. Harris's educational theories through the formulation of broad and controlling principles. Dr. Harris was the first American to elaborate a consistent philosophy by which education might be placed upon a firm foundation and be elevated above changing influences and personal opinions. By the method of dialectic, he sought, but not always with complete success, to remove all gaps and elements of opposition in the educative process, to eliminate hobbies and the extreme form of individual theories and to insure regular and continuous progress and evolution.

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[11] Perry, *Present Philosophical Tendencies*, Chap. VIII.

His method was mainly deductive and therefore was open to the defects of all purely deductive methods. Among the most important of these, from the point of view of education, are the following: failure to base theories on facts; a lack of knowledge and a lack of appreciation of the natural capacities of individuals, of their unique differences from one another and their changing characteristics in different periods of growth or development; the reduction of the senses to a subordinate position and an elevation of reason as transcending the concrete world.

But on the other hand, his philosophical ideas made education a continuous, uniform process, intimately related to all phases of life, having a divine mission; the individual was considered as partaking in the divine nature of God, free and immortal; his weaknesses were viewed as steps in the eternal process toward perfection. Education became broad and deep in its foundations and purposes, universal in scope, eternal in nature, humane, hopeful, enthusiastic and religious in tone, actuated and inspired by the highest aspirations and ideals.

CHAPTER IV

THE EDUCATIONAL PRINCIPLES OF DR. HARRIS (Continued)

The Sociological Aspect of Education and Its Implications

The importance of the influence exerted upon Dr. Harris's educational theories by his views concerning society and social institutions is second only to the influence exerted by his philosophical views. In fact, the philosophical and sociological views are intimately interrelated.

Dr. Harris followed Hegel in applying the ideas of the freedom of the will to the interpretation of the development of the institutions of civilized society.

Hegel held that the laws, customs, and manners of the world are the products of man's reason; that the history of the world is the record of the attempts of reason to attain freedom; that each successive step of advance in civilization is a step in the progressive development of reason from the lowest forms to the highest stage of true insight; that the measure of progress in history is the development into consciousness of freedom, into insight, into what is divine and eternal, and the use of the earth to make this consciousness perpetual.

To Hegel, all history is the manifestation of reason. To him who looks upon the world rationally, the world in its turn presents a rational aspect.[1] And since the essence of Reason or Spirit is freedom, the history of the world is to be looked upon as the story of the struggle of Reason to realize freedom. It is, as stated by Hegel, "the story of the successive phases which humanity has assumed in passing from primitive states to a state of rational freedom."[1]

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[1] Hegel's *Philosophy*, trans. by Sibree, p. 55.

This magnificent conception of Hegel was one of the bases of Dr. Harris's philosophy. It led him to dwell upon the psychological foundations of civilization, and of the nations which have made lasting contributions to this struggle for freedom; to look upon the individual as being a center of energy or force, modifying and influencing, almost creating, his environment instead of being hopelessly determined by it; to emphasize the objective manifestations of reason in the institutions and history of the world; to posit that the highest attribute of reason is Freedom; to consider all abstract forms of knowledge, such as logic, the formation of concepts, and the logic of sense perception as modes of operation of the mind.

Dr. Harris considered that civilization *is* society, social customs, and laws. Through the countless centuries of history, human beings have toiled to make society better. Each generation has added its quota to the sum of human knowledge; some in one field, some in another. As each generation passed away, a new one succeeded it, took up the burden where its predecessors had left it and carried the torch of progress a little farther on the road to the goal of the human race. Each great race of people, or each great nationality, added some important element to the sum of human knowledge or culture. "Each people brings its ethnical contribution to the civilization of the human race."[3] Generally speaking, the nations of the East contributed the idea of subjection and obedience to authority; those of the West, of development of the individual.

Three nationalities, however, have made the most important contribution to civilization, because "they furnish the three strands which have been united in the civilization of the dominant races that have entered history in recent times."[4]

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[3] Preface, *International Education Series*, Vol. 28, p. V, 1894.

[4] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 274, 1898.

"We kindled the torches of our institutions, the watch fires of our civilization, at their sacred flames."[5] They are Greece, Rome, and Judea.

The Greeks contributed the idea of beauty, especially of beauty as the manifestation of freedom, or gracefulness, and the subordination of these to the soul. The Romans studied the various forms or manifestations of the will in the external world, and developed a body of laws which held society together, by protecting the rights of the individual to the enjoyment of life and property.[4] The Hebrews contributed the idea of one absolute, personal God, righteous and merciful and just. This implied also freedom and moral responsibility of the individual. This last national idea, Dr. Harris said, "is the deepest power in civilization."[6]

The permanent contributions to civilization made by the nations of the world constitute the inheritance of the child.[7] He may participate in this inheritance and thereby become familiar with it. By availing himself of the experiences of the race, he learns through the errors and successes of others. In this way, society conserves its institutions and civilization and makes possible its progress to higher stages.

"Human society is founded on the deep mystery of vicarious atonement which is announced in the creeds of Christendom."[8] The whole suffers for the mistakes of a few; but all can participate in the advantages of the institutions of society, "that make society divine."[9]

In Dr. Harris's opinion, participation involves more than

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[5] Preface, *International Education Series*, Vol. 23, p. VI, 1892.

[6] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 275, 1898.

[7] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 255, 1898.

[8] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 225, 1898.

[9] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 250, 1898.

the expression of the activities of the individual. Man has many selves. He is a member of a family, a city, a nation, a church, "a member of an infinite choir and yet an individual self-active whole."[10] "To know Thyself" is to know the individual as Froebel knew him, as a member of these larger wholes, not in the limited individual sense of Pestalozzi, nor in the anti-social sense of Rousseau. In each institution man participates, to a degree, in the fruits of civilization.

"The idea of the member-whole is undoubtedly the deepest and most fruitful in the philosophy of education."[11] It explains the nature of consciousness as a whole including both subject and object, and shows that what man is in his personality he is in his institutions.

We saw, page 9, that in Dr. Harris's opinion a test of a system of philosophy is its answer to questions concerning the institutions of civilization. Similarly, an educational system is to be tested by the degree in which it fits individuals to take part in the institutions of civilization. There is, therefore, a reciprocal relation between society and education. Society furnishes the ideals to education, but education must fit the individual to take part in society.

The conception that the ideals of education are determined by society and not by the abilities of the individual is fundamental in Dr. Harris's system. It is a principle of far-reaching importance. If stated without qualification or modification in the light of the native powers and abilities of the child, it leads to the idea that there is an opposition between the demands of society and the abilities of the individual, as is shown in the discussion of self-estrangement (p. 39).

Dr. Harris made this principle the determining consideration in the formulation of a course of study and the function of the school. "Education," he said, "cannot be wisely ad-

[10] Preface, *International Education Series*, Vol. 26, p. XIV, 1893.
[11] Preface, *International Education Series*, Vol. 26, p. XIII, 1893.

ministered except from the high ground of the spirit of civilization."[12] Our educational ideals are derived from the principles that have controlled nations and religion.

Therefore, the main objects of the school are: (1) "To initiate the pupil into the technicalities of intercommunication with his fellow-men," and (2) "To familiarize him with the ideas that underlie his civilization, and which he must use as tools of thought, if he would observe and understand the phases of human life around him; for these phases of human life—all that relate to human institutions, all that relate to the science of society, and to the moral structure of civilization—are invisible to the human being who has not the aid of elementary ideas with which to see them."[13]

But, as we shall see in the succeeding chapter, Dr. Harris modified the sociological principle, by providing that the sequence and interrelation of topics and the methods of teaching—that is, the adaptation of the subject matter to the mind of the pupil, should be determined by psychological considerations.

Self-estrangement

A theory held by Dr. Harris about the nature of the process by which the individual is brought into relation with the heritage of the past, by which he is "adjusted" to the environment, had important effects upon all his educational views.

This process is called Self-estrangement. It was developed to some extent by Hegel and elaborated in detail by Rosenkranz.

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[12] Harris, *Psychologic Foundations of Education*, Vol. 27, p. VIII, 1898.

[13] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 265, 1898.

NOTE: The relation between the demands of society and the native interests of children is discussed in detail in Chap. V, p. 68.

Hegel said, "This reforming of the soul by which it lays aside its separateness and comes to know and will the universal—this alone is education." Harris said, "The process of self-estrangement underlies all education."[14]

According to this theory, man has two selves, a physical or natural self and a spiritual self. His true self is his ideal or spiritual self. As a spiritual being, man is in opposition to nature. But at first, the physical or natural side of man is more prominent; the ideal nature is only a possibility.[15] But just as "Civilization is the conquest over material nature by the organization of human society according to ideals of justice and beneficence,"[16] so the education of the individual consists in the conquest of his animal or natural nature by the spiritual nature, which leads him from the realm of the appetities and passions, the realm of necessity, and the influence of heredity[17] to the realm of freedom and moral purpose.[18] He must "realize the possibility of infinite unfolding and achievement of the spiritual attributes of intellect, willpower, and affections."[19]

There is a continual collision between the will of the individual and the will of the social institutions.[20] The individual is surrounded by the social order as a sort of fate; he must harmonize with it or be crushed by it. Education must estrange the individual from his natural self; must overcome his isolation; must lead him to adopt social cus-

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[14] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 289, 1898.

[15] Preface, *International Education Series*, Vol. 49, p. I, 1900.

[16] Preface, *International Education Series*, Vol. 25, p. VI, 1893.

[17] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 292, 1898.

[18] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 256, 1898.

[19] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 264, 1898.

[20] Preface, *International Education Series*, Vol. 51, p. V, 1901.

toms and to realize his true self. By study and practice, the original nature of the pupil will be effaced and his higher nature re-enforced.[21]

"Education is the process of the adoption of the social order in place of one's mere animal caprice."[22] It is a renunciation "of the freedom of the moment for the freedom of eternity."[22]

Effect of the Doctrine of Self-estrangement upon Dr. Harris's Educational Theories

This doctrine had the following important bearings upon the educational theories and practices of Dr. Harris.

1. A logical deduction from this doctrine is that education is not a process of the natural development of the powers of the mind along the lines of their natural growth, but a process by which the powers of the mind are changed from their natural character to conform to the demands of society. The doctrine implies that if the mental powers were allowed to develop naturally, they would become antagonistic to or at least out of harmony with the demands of society. Education, therefore, becomes a process of changing, perhaps even of forcing, these powers into a new form—a process, to which the powers of the mind might be in opposition, so that there might be a continual clash between the natural tendencies of the mental powers and the requirements of the educative process.

2. Therefore, the doctrine results in more emphasis upon the value of effort and work, and less emphasis upon the value of natural interest and play, in education.

According to this theory, the educative process requires the removal of obstacles, the changing of the mental powers

[21] Preface, *International Education Series*, Vol. 51, p. VII, 1901.
[22] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 282. 1898.

and the mastery of a content foreign to the child. This can not be done by play, by making the activities "interesting," by giving rewards, by introducing artificial centers of interest or by forced concentration. While devices for interesting the pupil have value, yet success can be obtained only by effort and work. This theory places emphasis on another important aim of education—the training and development of the will. (See Chap. X.)

The pupil, then, must be taught to work, to learn to obtain material from the printed page, to attack problems independently, to persevere, to appreciate the necessity of hard work,[23] to realize that the "greatest lesson of the school is self-help."[24] (For a discussion of Play, Work, see p. 50; for Interest see Chap. V, page 80.)

3. The doctrine of self-estrangement emphasizes the importance of discipline. Habits of order, punctuality, implicit obedience to proper authority must be inculcated. These are foreign to the nature of the child. Hence, Dr. Harris said, "We must retain the prescriptive element in education and insist on implicit obedience to prescribed rules at first."[25]

Although the aim of discipline is self-control, yet the transition from implicit obedience to self-government must be gradual.[26] The process is slow. Habits can be inculcated only by considerable repetition.

4. This doctrine has an important bearing on the relation of the pupil and the subject matter of the course of study. It may be interpreted to imply that a gap exists between the pupil and the curriculum, that the subject matter of the course of study is foreign to the pupil, that "the mind must

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[23] Preface, *International Education Series*, Vol. 3, p. IX, 1887.
[24] Preface, *International Education Series*, Vol. 30, p. VIII, 1895.
[25] Preface, *International Education Series*, Vol. 2, p. XII, 1886.
[26] Preface, *International Education Series*, Vol. 2, p. XIII, 1886.

fix its attention upon what is alien to it, and penetrate its disguise, making it become familiar."[27] Into this foreign subject matter the child must be led by education. Although the subject matter may be modified somewhat to harmonize with the abilities of the child's mind—for example, in the order of progress in geography, history and science and in the methods of presentation—yet the sociological basis of selection cannot be sacrificed for the child. Only such adaptations and modifications may be made in the subject matter as will not do violence to its inherent nature.

5. This doctrine in itself would place but little emphasis on the necessity of taking care of the physical side of the child's nature.

Effort, work, the changing of the innate activities to conform to the demands of society, the determination of the curriculum by external considerations, afford but slight opportunity for the modifications of standards and methods upon the basis of physical ability. The world is here and must be mastered; "life is real and earnest," and the daily task must be done, no matter how distasteful or difficult it is or how weak human nature may be. The doctrine does not necessarily lead to the extreme of the hardening process nor to the utter neglect of the importance of attending to physical defects and improving the child's physical nature. It does, however, make the importance of the care of the body subordinate to the development of the mind and to a great extent antagonistic to it.

6. Methods of teaching are influenced greatly by this theory. They become means of adapting subject matter, which has been selected on sociological and other grounds, to the mind of the child so that its mastery may be made simpler.

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[27] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 289, 1898.

This consideration modifies the first one mentioned above, to a certain extent, because, if methods of teaching are to be efficient, they must be based upon the mode of operation of the mind. The doctrine of self-estrangement, then, is not wholly opposed to child study but, as we shall see later, this theory does reduce the importance of the child's abilities and interests to a decidedly subordinate position.

Although these are the most important deductions from the doctrine of self-estrangement, yet its effects upon the theories of any individual writer may be modified somewhat, either by experience or by principles deduced from other considerations.

In the case of Dr. Harris, these effects are modified by many other considerations. Among these are:

1. His love of and reverence for childhood. "We must not rob the child of his childhood," he said. He appreciated the influence of the spirit of Christianity upon education. Christ's trials and sorrows were for the sake and elevation of all souls, the weakest and humblest as well as the mightiest and most exalted.[28] There should be tenderness, consideration for the individual, love, and charity. "The whole policy of our institutions becomes one of tender nurture and development of individuality." Although Dr. Harris was in bitter opposition to Rousseau, yet he acknowledged the debt to Rousseau in showing the sacredness of childhood. He was opposed to corporal punishment.

2. His appreciation of the interrelation of the activities of the mind and his knowledge that the genesis of the lower powers into the higher is a process that depends upon evolution and growth, not upon force.

3. The appreciation of the value of a knowledge of psychology as a guide to methods of teaching and of the value of

[28] Preface, *International Education Series*, Vol. 2, p. IX, 1886.

child study and experiment as a means of giving more intimate knowledge of child nature.

4. His emphasis, in the course of study, on the essential importance of content in all studies, the intimate relation of form and content, the value of correlation of studies as well as the selection of subject matter in literature, history, geography, and natural science which gives the pupil an understanding of the world in which he lives. (See discussion of language, studies, history, geography, and science, Chap. VIII.)

5. His emphasis on moral education as "the most important part of all education[29]; the insight into the reasonableness of moral commands," and "an enlightened moral sense."[30]

It must be recognized that from the practical point of view, the theory of self-estrangement has had great influence in education. The marked differences between trained and untrained minds, between the lower passions and the higher sentiments and emotions, between the weak, impulsive will of children and the high moral character of adults, gives strong corroboration to this theory. Consequently, it has had very great influence on teachers and superintendents as well as upon the general public. Unfortunately, too, in spite of the great advance in knowledge of child nature, this theory is still held by many, and educational practices based on it are always accepted by the majority of teachers. Too often educational ideas that are not in accord with the theory of self-estrangement meet with bitter opposition from teachers on the ground that they are too theoretical and impractical.

One of the greatest obstacles that superintendents have to overcome is the blind acceptance of this theory as a working idea by large numbers of teachers.

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[29] Preface, *International Education Series*, Vol. 21, p. V, 1892.
[30] Preface, *International Education Series*, Vol. 21, p. VI, 1892.

It must be borne in mind, however, that some form of this theory is a necessary complement of the idea that education must bring the child into conformity with higher social requirements. It is necessary, also, to meet the extravagant claims of the extreme advocates of the theories of biology or child study.

Our study of Dr. Harris's course of study, psychology, theory of moral conduct and school discipline will show that he did not apply the rigorous form of this theory to practical questions. But it is a matter of regret, in view of his important educational position and influence, that he gave the theory so much sanction.

Implications of the Sociological Point of View on Dr. Harris's Educational Theories

Many important implications of the sociological point of view of education should be considered at this time. Some have been touched upon in the discussion of the philosophical aspect, but in spite of the possibility of repetition it is necessary to consider them here, not only on account of their intrinsic importance, but also to show the interrelationship between Dr. Harris's philosophical and educational opinions.

1. Logically, the first consideration from the sociological point of view is, What kind of society is it in which the pupil is to participate? What kind of part is he to take in society? We see at once that the kind of education given to the children of a democracy, in which all are to take an active part on equal terms, will be different from that given under a monarchial form of government. The sociological position of Dr. Harris harmonizes with his philosophical position in demanding that all children shall be educated to the full extent of their ability, that no discrimination shall be made on the basis of social position, sex, or mental ability, and

that all shall be educated toward the ideals of self-control and culture. Compulsory education laws were advocated.

We shall see in this position the reason for many of Dr. Harris's educational opinions. Among them are: His emphasis on a rich course of study; his opposition to differentiated courses of study in elementary schools and high schools and colleges; his generally antagonistic attitude to trade and vocational subjects; the comparatively limited approval he gave to manual training; his recognition of the necessity of educating both boys and girls, and his support of compulsory education laws.

2. Educational systems must be in close touch and in sympathy with the demands of social life, and educational aims and practices should grow to meet the new requirements of a developing society. Schools are often criticized for being out of touch with life and for giving undue attention to knowledge of antiquated and useless subjects. Such criticisms cannot be made with justice against a system which really strives to fit its pupils for participation in society. But growth must not neglect the valuable elements of our past life.

In our study of Dr. Harris's course of study, we shall see how he harmonizes the claims of the past and the present. (See Chaps. VII and VIII.)

3. The course of study (see Chap. VII) becomes the most important element in education. The subjects that are included in the course must be determined primarily by the demands of society and not by the abilities or powers of the individual.

4. The demands of society determine also the principles and important sub-topics in each subject that should receive most attention, as well as the educational values of each subject. The subjects must not be antiquarian or traditional, but intimately related to civilization, changing from time to

time to conform to the growth of civilization. As both of these ideas are considered at length in the chapter on the course of study, it is not necessary to go into details now. (See Chap. VII.)

5. Methods of teaching, the adaptation of material to the minds of the children, are given a subordinate place.

6. Although, as we shall see in discussing the institutions that educate, the demands and claims of the individual become subordinate to the demands of society, yet the child is not to become a mere passive recipient of knowledge. In order that he may take part in society, his powers must be developed in connection with the mastering of the subject matter.

7. Therefore, all the activities of the individual must be developed—not the intellect alone but the æsthetic, emotional and moral aspects of his nature also. (See Chap. VII.)

8. Institutions that educate. The sociological point of view makes education broad in its scope. All social institutions become united as parts of the educative process.

Dr. Harris enumerated, as the cardinal institutions of society, the family, the school, the vocation, the state, and the church. Each plays an important part in the education of the individual, through the action and reaction of the mind in dealing with these various forms and activities.

The education of the family is called nurture. It lasts until the child is about five or six years of age. It consists mainly in lessons in obedience and courtesy, in inculcating habits of eating, sleeping, walking, personal cleanliness, some degree of self-control and, above all, the use of the mother tongue. The other members of the family are the teachers; the child learns largely by imitation.[31]

The school is the next social institution in which the child

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[31] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 264, 1898.

is educated. It conserves all the other social institutions. Its function is to provide a knowledge of the technics of intercommunication and to make the child familiar with the elementary ideas of human institutions.[32]

Men are educated, too, through their vocations, whether a business, a trade, or a profession. Here man limits his sphere of activity and becomes more skilled in a special field; he learns the value of reciprocal interchange of ideas and activities and, above all, of the division of labor.

The constitution of the state contributes a greater share to the education of the individual than any of the other institutions mentioned. Through the state, the individual learns that, without its protection, no institution can flourish. The free state is based on justice; the deed of the individual returns upon the doer. Hence the individual must be subordinated to the laws and commands of the state; the will, desires, and preferences of the individual have no reality. Here we see again Dr. Harris's opposition to Rousseau. But the antinomy between the individual and the state is resolved by the dialectic process through which the interests of both are harmonized by developing, in the free state, a realization of a higher selfhood and personality of the individual than was possible in the family or vocation.[33]

But higher than questions of life and property are questions essential to the human soul. Man is taught through the fifth form of education, art, religion, and science, especially through the institution of the church, to know himself as transcending nature, as having infinite will and power, of being able to comprehend divine eternal truth and to place himself in relation to a supreme personal God. "Theology as enunciated by the Church expands the fundamental ideas

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[32] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 265, 1898.

[33] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 268, 1898.

which underlie the whole life of man; and, therefore, it happens that the form of religion confessed by a people is all-important in determining the degree of development of each and every other form of education, whether of the state, of social economy, of the school, or of the family nurture."[34]

9. Play and work. Play and work are interpreted by Dr. Harris in the light of his theories of society and his doctrine of self-estrangement. Both are considered reactions against the social order.

In work, man gives up his individual likes and dislikes and surrenders himself to some particular demand of society. In play, he "gives full rein to the individual whim or caprice; he relaxes from work and regains his individuality."[35]

In play, a child imitates or symbolizes the adult activities which he sees going on around him. Play is largely imitative.[36] It is a process of revelation to the child through imitation of his powers and capabilities. It is symbolic; the child substitutes one thing for another, as a stick for a horse, or a group of blocks for a house.[37]

" 'To modify, change, or destroy the limits of common actuality,' as Rosenkranz says, 'is the perpetual work of the race. Play moulds the external world to suit its own ideas. It is the first education that the child gets to prepare him for this human destiny."[38] The play and games of the kindergarten are its best feature,[39] because in them the child becomes conscious of his social self.

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[34] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 269, 1898.

[35] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 283, 1898.

[36] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 302, 1898.

[37] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 310, 1898.

[38] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 311, 1898.

[39] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 316, 1898.

As the child grows older his symbolic representations become more faithful to reality; the toys and games that appealed to him at one time are cast aside. Mental progress demands this; it is a sign of feeble-mindedness or arrested development for a child to remain satisfied with the same games and toys for a long time.

Play and work, although opposite, are interrelated. "It is the dialectic process of play that it ends by becoming work."[40] Only by work and effort can a child master the requirements of civilization.

The biological aspect of play, the necessity of play for the functioning of the powers of the child, the importance of play instincts as signs that various interests are ripe for development, and the opportunities for the educator to use play as a means of development, were not appreciated by Dr. Harris. This is true also of his position toward the biological aspect of work.

10. Imitation. Dr. Harris considered that imitation is one of the greatest methods in education. It furnishes the beginnings of education[41] and is one of the means by which self-estrangement is brought about. It is social in its nature; it is the first manifestation of the transition of the individual from the organic to the spiritual.[42] Play, the class recitation, social intercourse in the family, and other social institutions,[43] the acquirement of language,[44] etc., are based on imitation.

The lowest form of imitation is purely mechanical; there

[40] Preface, *International Education Series*, Vol. 43, p. XIII, 1898.
[41] Preface, *International Education Series*, Vol. 43, p. XI, 1898.
[42] Preface, *International Education Series*, Vol. 7, p. VIII, 1888.
[43] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 264, 1898.
[44] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 297, 1898.

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is no conscious recognition, either of the act of imitation or of the reasons, motives, or value of the process. But a higher phase of imitation is conscious both of the process and the reasons. It consciously selects its model and the elements that are imitated. It is grounded in self-activity—only self-active beings can select and modify their environment in this way. Such imitation seeks "to pass beyond imitation toward the indwelling principle of that which is imitated and thus attain freedom."[45] Imitation gives the new and preserves the old.

In this treatment, we see again the opposition between Rousseau and Harris. The former would remove the child from the influences of civilization, so that he would have no models to copy, no one to give commands, no one to be imitated. In his theory, development should come from the unrestricted expression of the powers of the individual. But Dr. Harris sees in imitation the opportunity for the acquisition by the individual of the wisdom of society, by which the individual grows into a larger social, as contradistinguished from an individual, self.

11. Habits. On the side of the will, imitation develops by repetition into habits. Habits form the essence of behavior from the practical point of view.[46] They give stability to society. They, too, form a step in the process of self-estrangement and are of the greatest importance to education.

By inculcating moral habits of regularity, punctuality, silence, industry, politeness, and courtesy, the school becomes a great moral agency.[47] But in comparison with the higher type of moral conduct which is based upon "insight into the

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[45] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 306, 1898.

[46] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 300, 1898.

reasonableness of moral commands," unconscious habits are on a lower plane.[47]

Dr. Harris takes the same position in reference to the effect of habits upon mental development that he takes in reference to the effects of drill. (See Chap. IX.) He points out that it is dangerous for characters to harden into habit, because habits bind the individual and prevent him from exercising his freedom of action and choice.[48] In his view habits do not make for mental development. The first time the practice is performed, it is educative, but subsequent repetitions are dull and uninteresting. Continual practice causes arrested development.[49] We see in this position another reason for his opposition to trade and vocational instruction.

It is clear from this discussion that Dr. Harris did not treat habit from the biological point of view or relate it to the biological nature of the brain.

Limitations of Dr. Harris's Sociological Views

The sociological point of view was so important with Dr. Harris that it is necessary to consider whether or not there are any limitations in it.

In Dr. Harris's system, little attention was given to the social life of the school as a means of development. Modern theory emphasizes the value of all the activities of the pupil as a basis for growth of all kinds—mental, physical, and moral.

In his system, the inheritance of the race which is to be transmitted from generation to generation is stated largely in

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[47] Preface, *International Education Series*, Vol. 21, p. VI, 1892.

[48] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 306, 1898.

[49] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 226, 1898.

terms of knowledge to be acquired by the pupil. Some emphasis was placed upon the acquisition of manners and morals, but the main emphasis was placed upon knowledge.

The extreme form of the emphasis upon knowledge has many unfavorable results. It may lead to a great deal of drill, to mechanical memory, to the selection of topics that can be easily reproduced and to the preparation of schematic outlines and uniform answers.

The recent formulation of standard tests has given additional impetus to the desire to measure results. A large part of all the time and money spent today for elementary and high-school education is devoted to one aim—the imparting of knowledge.

Teachers' plans of work and programs of study are stated in terms of lessons to be taught and results to be tested. Although we speak about the development of the emotions and of moral character, yet, as a matter of fact, these aims become subordinate. Teachers are afraid to lose themselves in admiration for the beauty and magnificence of the facts of nature or arts, say of a flower, a forest or a mountain peak, a picture or a poem. The name, the qualities, perhaps the use must be taught, memorized, and reproduced. I think the historian who writes about the present period in education will marvel and say, "How strange and peculiar! In those days, large sums were spent for education, higher qualifications were demanded of teachers and higher salaries were paid, more attention was devoted to school buildings, lighting, sanitation, and health than ever before—and yet the whole school system was interpreted, practically, in terms of facts."

Fortunately Dr. Harris tried to guard against these extremes. We shall find that he continually insisted upon the selection of valuable subject matter, that he emphasized the value of art and literature, that he pointed out the dangers of drill and of arrested development, and that he emphasized

the value of thoughtful study and reflection instead of mechanical memory.

Summary of Dr. Harris's Sociological Principles

Summarizing the preceding discussions, we see that Dr. Harris followed Hegel in interpreting social institutions as the product of objective reason. Institutions and ethical codes are means of conserving man's contributions to civilization and of protecting his life and property. Education, therefore, should have for its immediate object the transmission to the individual of a knowledge of the institutions, learning, customs and manners which the race has built up in its centuries of progress.

The ideals of education, therefore, are determined by the civilization in which the pupil is to take part. The immediate purposes of the school are to initiate the pupil into the technicalities of intercommunication with his fellow-men and to familiarize him with the ideas that underlie his civilization.

The influence of psychology on education is reduced to the subordinate place of determining the sequence and interrelation of topics and their adaptation to the mind of the child.

The doctrine of self-estrangement, which Dr. Harris referred to often, with approval, emphasized the differences between the natural powers and inclinations of the pupil and his "spiritual self," the self demanded by society. From this point of view, education becomes a process of changing, perhaps of forcing the child, from his original nature into conformity with the requirements of civilization.

In its extreme form, this principle has very unfortunate consequences in education. The course of study and methods of teaching are formulated without reference to the nature of the child's activities; discipline is severe and is not modified in the light of the child's immaturity or weaknesses;

there is no kindness or love in the educative process; interest and motive are ignored and emphasis is placed on effort and work.

Fortunately, the consequences of its rigorous applications were modified by Dr. Harris's love and reverence for childhood; his theory of the interrelation of the powers of the mind and his application of psychology to the adaptation of subject matter to the mind of the pupil; his emphasis upon the necessity of valuable content in the subjects of the course of study and opposition to unnecessary subject matter and his humane theories of school discipline and opposition to corporal punishment. Nevertheless, his influence gave this theory great weight.

We saw that the sociological principle is a growing principle and that it permits the modification and adaptation of education to the changing demands of social life. It results in a close correspondence between the nature of education and the form of society in which the pupil is to take part. The course of study becomes the most important part of education. This democratic sociological principle led Dr. Harris to emphasize the necessity of a broad, rich, cultural course of study for all, uniform for all in elementary schools, high schools, and colleges. Trade and vocational education, elective courses, and differentiated types of schools were opposed. Specialization should not begin before the university. All persons, without regard to position, sex, or ability, were to be educated to the limit of their ability. Compulsory education laws were advocated. All institutions—the family, school, vocation, civil institutions and the church—aid in education. Of these, the church is the highest.

But the individual is not passive in education. He is not to be merely fitted or adjusted to society. He must be

equipped to take an active part and to make his own contribution to the welfare of all.

Play and work were interpreted as reactions against the social order; their relation to the expressive nature of the child's activities was not realized. Habit and imitation are very important as aiding in transmitting and conserving social forms; but each is limited. Imitation should be thoughtful, not mechanical. Habit may prevent further growth.

The limitations of Dr. Harris's sociological views are his failure to recognize the value of the social life and activities of the pupil and his statement of the function of the school largely in terms of knowledge. The extreme unfavorable effects of this position, however, were modified by his emphasis upon the importance of art and literature, of subject matter having valuable content and his opposition to excessive drill and mechanical memory.

Two additional points which may be considered more properly under school management may be mentioned here as showing the influence of the sociological point of view. The class recitation held a high place in the estimation of Dr. Harris on account of its social character. Pupils learn by interchange of thoughts with their classmates. The textbook was also considered of fundamental importance, because it is a means of transmitting to pupils the knowledge of the race.

Rousseau and Harris

Light will be thrown upon the sociological views of Dr. Harris by comparing his theories with those of Rousseau. Perhaps no writer on education has been more bitterly opposed by some and more highly praised by others than

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NOTE: The sociological view of education results in other implications in addition to those treated in this chapter. To avoid repetition other implications are considered in the discussion of the Course of Study.

Rousseau. This is due mainly to the fact that Rousseau's writings touch on so many points related to society, education, religion, art, and literature that he has influenced in some degree at least all subsequent students of education, and the extreme criticism or praise which he receives is due to the particular aspect of his writings which have appealed favorably or unfavorably to his successors. On this account, it is practically impossible to obtain agreement among writers concerning Rousseau's principles. It will serve our purpose best to consider Rousseau's theories as Dr. Harris saw them, and to note the attitude of the latter toward them.

Harris said, "The significance of Rousseau in education as well as in politics must be found in his revolutionary attitude toward established institutions."[50] He attacked one after the other "the four cardinal institutions of civilization—the family, civil society, the state, and the church—together with the school, which is the means of conserving them."[51] He is the most radical of all reformers because "he advocates the overthrow of civilization and the return to a state of nature."[51]

We saw in a previous discussion that to Dr. Harris civilization is the product of the activities of man seeking to attain their highest development, the insight into freedom which is the fundamental characteristic of God. The works of man are good; they are steps on the road to the realization of divine freedom; their destruction or overthrow would result in savagery and barbarism. To speak of giving up our present civilization and of returning to nature is, in his opinion, a "piece of juggling." "What nature does Rousseau mean?" Dr. Harris asks. Human nature or physical nature? Human nature has produced the works of civilization which are to be destroyed. What hope is there that better works will

[50] Preface, *International Education Series*, Vol. 20, p. VII, 1892.
[51] Preface, *International Education Series*, Vol. 20, p. VIII, 1892.

be produced after the present have been put aside? Physical nature is brute force or savagery. Man may seek to be freed from external authority, but such freedom cannot be obtained by returning to a complete absence of social customs and restraints. It can be obtained only by growth in and through social institutions. "When nature as a spiritual principle is followed for a while in Rousseau's *Emile,* there is wholesome truth; when he takes nature as the principle of matter and force, the result is paradox and error."

What positive suggestions are given by Rousseau as guidance for the reconstruction of society? What appreciation is shown of the value of present institutions? Educational reformers should study institutions and practices in the light of their origin and genesis. They should appreciate the process by which the institutions and practices came to be what they are; they should seek the whole truth, not a partial truth. In estimating the value of reformers we should ask, "What is their view of the world?" How much do they value human institutions? How much do they know of the substantial good that is brought about by these institutions?"[52]

Measured by these standards, Rousseau's doctrines in reference to the sociological aspect of education are to Dr. Harris insincere, contradictory, empty, and destructive.

Again, Rousseau in the opening sentence of the *Emile* said, "Everything is good as it comes from the hands of the Author of Nature, but everything degenerates in the hands of man,"[53] but on the next page he said, "We are born weak—we have need of strength, we are born destitute of everything—we have need of assistance; we are born stupid—we have need of judgment."[54]

Which is the true position, asks Dr. Harris? Is that good

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[52] Preface, *International Education Series,* Vol. 17, p. IX, 1890.
[53] Rousseau's *Emile, Int. Ed. Series,* Vol. 20, p. 1, 1892.
[54] Rousseau's *Emile, Int. Ed. Series,* Vol. 20, p. 2, 1892.

which is weak, which lacks everything, which is in need of assistance, which is stupid? If everything degenerates in the hands of man, how is education possible? Rousseau speaks of three kinds of education—from nature, from men, and from things. "Education from nature," Rousseau says, "means education through our primitive dispositions including our sensations and feelings of pleasure and pain, together with the judgments founded on these." Dr. Harris interprets this in terms of education through the will, through the reactions "upon ourselves of the deeds that flow from our dispositions" and this interpretation meets with his approval. "Man's will power is the agent of his education. He learns by doing." He grows by doing. The will permits the growth of some faculties and retards the growth of others.[55] For the principle of "letting alone" therefore, Dr. Harris would substitute the principle of "strive" with its accompaniments of effort and work. The modern theory of evolution explains civilization as the product of man's activity and energy; the product of his will to do, not to leave alone or to be left alone.[56]

The statement of Rousseau concerning the child's weakness and stupidity at birth give support according to Dr. Harris to the doctrine of self-estrangement, because the statement shows that the child is weak, is lacking, is stupid, but society requires that he shall be strong, intelligent, able to participate in its activities. The child's nature at birth is foreign to the demands of society; his physical nature is opposed to his ideal nature. He must be estranged from himself; he must be led to put aside his original nature to grow into the activities demanded by society, to adjust himself to his environment. Therefore, Dr. Harris held, it is wrong to maintain that education can be based on the child's interests and present activities. As is stated in Chap. V, p. 81, some

[55] Preface *International Education Series*, Vol, 20, p. XI, 1892.
[56] Preface, *International Education Series*, Vol. 20, p. XV, 1892.

of the child's interests are on the road to human greatness, but some are not. We must study the child to ascertain which interests are good and which are bad. And it is wrong, also, to base education on the child's present purposes because the child must be studied, not alone as he is, but as he is to be, in the light of the civilization in which he is to enter.

"In man, the social organism is transcendent as compared with human physiology, and social hygiene, as compared with physiological hygiene."[57]

All the education that Rousseau speaks of, whether from nature or men or things, finally resolves itself into education from men. Men, through society, determine the direction and ultimate object of the innate powers of the mind, the objects to which attention shall be directed, the way in which they shall be used, the material with which the child's activities shall deal. To say in view of these considerations that everything degenerates in the hands of men is both paradoxical and absurd.

Looking at Rousseau's principles from the psychological point of view, Dr. Harris holds that they are false in many particulars, inconsistent, and empty. While it is true that the powers of the child should be developed, the development should lead to "power in the interests of civilization."[58]

In one respect, however, Dr. Harris is strongly in accord with Rousseau. "Rousseau builded better than he knew." He made educators recognize the sacredness of childhood. He is the pioneer in the work of "studying the human character as it develops in children."[59] This according to Dr. Harris is Rousseau's great positive contribution to education.

We see, then, that Dr. Harris opposed Rousseau's radical revolutionary attitude toward social institutions and his cry

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[57] Preface, *International Education Series*, Vol. 17, p. XI, 1890.
[58] *Report Committee of Fifteen*, p. 42, 1895.
[59] Preface, *International Education Series*, Vol. 20, p. XV, 1892.

of return to Nature. He agreed with Rousseau's statement that the child is weak and immature at birth, but he sought to overcome this weakness by education in harmony with his doctrine of self-estrangement, instead of the extreme view of Rousseau that education should be based on the powers or abilities of the child. Education of powers and abilities of children, according to Dr. Harris, has no meaning or value unless the child is educated to take part in civilization. Some powers of children, if allowed to develop along natural lines, would become harmful both to the child and to society.

But in love for childhood, Dr. Harris and Rousseau were in accord.

CHAPTER V

THE EDUCATIONAL PRINCIPLES OF DR. HARRIS (Continued)

The Psychological Aspect of Education and Its Implications

Psychology is the third important influence in determining Dr. Harris's scheme of education.

A psychological view of education makes the child the starting point and interprets the meaning of the entire educative process in terms of the development of his innate powers and capacities. It aims "to psychologize education." It emphasizes the doctrine that education should be based upon the pupil's original mental equipment and that it should proceed inductively from this basis to the subject matter and methods of teaching by which the powers and abilities may be developed to their fullest extent. Rousseau, Pestalozzi, and Herbart held this theory in somewhat different forms.

We shall include in this discussion (a) the general nature of Dr. Harris's psychology; (b) the relation between rational and empirical psychology; (c) the influence of psychology on education; (d) the relative importance of child study and sociology as bases of education; (e) the value of psychology for teachers; and (f) the implications of the relation of psychology to education.

The General Nature of Dr. Harris's Psychology

Looking at the psychological aspect of education from the point of view mentioned above, it is correct to say that scientific psychology had very little influence on Dr. Harris's educational views. Although he often spoke of the psycho-

logic foundations of education, of the psychology of social science, of nations, of the course of study, of art and literature, etc., etc., yet his treatment is mainly philosophical.

Dr. Harris's psychology is a peculiar combination of what he terms the old and the new psychology. The old psychology is mainly rationalistic. It emphasizes the philosophical ideas of self-activity, the uniform mode of cognition of all rational minds, the distinction of the soul into various stages, and the other philosophical ideas discussed in Chap. II. The old psychology sought to give "a rational and consistent account of one's life."[1] The new psychology was concerned chiefly, in his opinion, with the conditions that must be understood before man can be made to realize his ideals with the bodily conditions that "limit or enthrall the soul."[2]

Dr. Harris held that psychology must not be limited to the psychology of the individual.[3] It must be broadened in its scope so as to include, on the one hand, the individualistic aspect which shows the "genesis of the higher faculties of the mind" and, on the other hand, the social, institutional aspect, which seeks to find the "subjective co-fficient wherever it exists, in the family, the industrial community, the state, the church, the school."[4] "All human activities have a psychologic side."[5] "Education needs a psychology that will show how all activities, whether individual or social, react on children and men so as to develop them."[6]

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[1] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 138, 1898.

[2] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 140, 1898.

[3] Harris, *Psychologic Foundations of Education*, Vol. 27, p. VIII, 1898.

[4] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 14, 1898.

[5] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 253, 1898.

[6] Harris, *Psychologic Foundations of Education*, Vol. 27, p. IX, 1898.

Rational and Empirical Psychology

To Dr. Harris, psychology is of two kinds: (a) Empirical psychology, "which aims to inventory the facts of mind and to arrange them systematically, so that each fact may help to explain all other facts, and in its turn be explained by all;"[7] and (b) rational psychology, which deals "with the philosophical presuppositions of mental life, with what may be investigated à priori, and is found to be necessarily, rather than accidentally, true."[7] Formal logic is a part of psychology.[8]

Attitude Toward Child Study and Experiment

But Dr. Harris gave a definite place and value to the attempt to base educational theories upon an empirical basis. He recognized the close relationship between the mind and the body, mentioning the mental effects of alcohol, tobacco, coffee, etc. The chapters in The Psychologic Foundations of Education on the Body and the Mind; The Brain Centers of Sensation and Motion, and the Localization of Functions in the Brain show acquaintance with the latest researches in those fields at that time. He realized that physiological psychology, child study, and experiment would yield rich results, "in all departments wherein the mind uses the body as an instrument to gain knowledge or to execute its volitions."[9] Questions relating to insanity, idiocy, fatigue, the use and abuse of the organs of sense, the influence of age, sex, climate, race, the phenomena of sleep, dreams, somnambulism, and the like, the causes of retarded or arrested de-

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[7] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 3, 1898.

[8] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 63, 1898.

[9] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 6, 1898.

velopment,[10] the ascertainment of exact quantitative measurements of the velocity and intensity of incoming, or outgoing, nerve currents;[11] many questions of methods of teaching,[12] of the arrangement of orders of exercises[12] will be elucidated by these subjects, with the assistance of laboratories of physiological psychology.[12] As chairman of a committee of the National Education Association, appointed to study the subject of school hygiene, he reported that general discussions of the subjects of sanitation, lighting, ventilation, etc., were useless and that these subjects should be placed in the hands of a committee of scientific experts.[13]

All these questions, he said, cannot be settled by rational or à priori psychology, but only by careful experimental study.[12] "Child study in this way will furnish us more valuable information for the conduct of our schools than any other fields of investigation have yet done."[14]

Dr. Harris appreciated both the value of new experiments and the difficulties attending them. He realized that only five per cent of new experiments succeed, but this is so, also, in the business world. "But the five per cent of new experiments which succeed may add, and do add, enough of value to compensate for the waste involved in the other ninety-five per cent of experiments."[15] These experiments "keep alive the work of education."[16]

Dr. Harris maintained, however, that these empirical studies are limited in their view. They lead to the first and second

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[10] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 6, 1898.

[11] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 15, 1898.

[12] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 7, 1898.

[13] *Proceedings of the National Education Association*, 1897.

[14] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 8, 1898.

[15] Preface, *International Education Series*, Vol. 52, p. VII, 1901.

[16] Preface, *International Education Series*, Vol. 52, p. VIII, 1901.

stages of thought only. (See Chap. II.) Physiological psychology can make no progress without introspection. It cannot give ideas of God, freedom or immortality. Therefore, he concluded that neither psychology is a substitute for the other; both are essential.[17]

Commentary on Dr. Harris's Position on Child Study

This estimate of the importance of child study in shaping educational practices was formulated by Dr. Harris at a time when this subject was beginning to absorb the attention of educators. Many thought that this new method of investigation would determine all questions relating to education and that in the future, philosophy, sociology, and ethics would have no influence on educaton. Others heaped unjust criticism and ridicule upon the new studies.

Looking backward over the results of experiment and child study we can appreciate the breadth of view of Dr. Harris in placing these empirical branches of educational study by the side of the social and philosophical studies and in granting them such hearty recognition, more than a quarter of a century ago. Were he alive today, Dr. Harris would undoubtedly support the movement for experimental pedagogy and child study and would welcome and apply in practical school work the discoveries made in these fields.

We must also admit, however, that experience has confirmed Dr. Harris's view of the limitations of these subjects and of their materialistic and atheistic implications for philosophy. Child study and experimentation cannot take the place of philosophy, sociology, and ethics. Each of these subjects has its own subject matter, its own method, and its own function.

His position in reference to the limitations of these subjects was in harmony with his fundamental philosophical

[17] *Proceedings of the National Education Association,* 1897.

views. The man who opposed the extension of the scientific theories of Herbert Spencer into the realm of philosophy, who was the constant foe of atomism, realism, atheism, and materialism could not permit the claims of the advocates of child study to be extended beyond their scientific limits. He held that to be a basis for education, psychology must furnish affirmative grounds for ethical and religious convictions.

The serious limitations in Dr. Harris's educational views due to his lack of knowledge of children's abilities influenced his opinions on methods of teaching, also.

The Influence of Psychology on Education
The Respective Relations of Society and Child Study to Education

One of the most important educational problems is the proper relationship in education between the individual and society. Shall education be based upon the child's abilities or upon the demands of civilization? How may these two factors be harmonized in proper relationship?

Although, in their extreme form, these two aspects of education lead to radically different conceptions of the nature of education, the position of the individual pupil, methods of teaching, the subjects comprising the curriculum and discipline, etc., yet fundamentally, they are intimately related to each other. Each supplements the other; each is meaningless without the other. An attempt to create a gap between the individual and society or the child and the curriculum, is absurd. Since the child is to be led into society, must not his powers be developed in harmony with the demands of society? And since society is the product of man, must not its institutions be in harmony with the powers of the individual?

It is self-evident, therefore, that any system of education that neglects either factor is fundamentally defective. Fail-

ure to consider the ideals and requirements of society leads to the development of an irresponsible, unbalanced, anti-social individual. It was the great fault of the theories of Rousseau.

Failure to consider the abilities and capacities of the individual is equally defective. It leads to the extreme form of the hardening process of Locke or the process of self-estrangement of Rosenkranz. It loses, as an educational asset, the great motive and guiding force of the native interests and powers of the child. The first extreme has no aim or goal; the second, no foundation or guide.

Education, Dr. Harris said, rests on two pillars; "one, the study of the ideals of civilization and the demands of the institutions in which the future man is to live; the other, the study of the child in order to discover in him what rudimentary tendencies there are, favorable or unfavorable to culture, and to ascertain the best methods of encouraging right tendencies and suppressing the wrong ones."[18] It is a gross error, he said, to suppose that child study will give all the data that is needed to fix the course of study and the method of instruction.[19] This is only one factor. It is also absurd to suppose that the other factor "the contents of civilization and the methods of educating the child into the future citizen" would be sufficient without child study.

He did not permit psychological considerations to determine the ideals of education or the subjects of instruction. The function of psychology in his system was to determine the sequence of topics and the methods of teaching so that the subject matter might be adapted to the pupil's ability. In all cases, psychological considerations were subordinate to sociological considerations.[20]

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[18] Preface, *International Education Series*, Vol. 35, p. VII, 1896.
[19] Preface *International Education Series*, Vol. 35, p. VIII, 1896.
[20] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 324, 1898.

Considerations of psychology must not, however, be permitted to develop the mind in a barren, formal way. They must lead to power "in the interests of civilization."[21]

Both factors, then, must be included in education. Justice must be done to both. The question is one of degree of relationship. Is it possible to organize the educative process so that the interests of the child and the demands of society shall be in complete harmony; so that there shall be, for example, an identification between the natural expression of the child's abilities and the requirements of education? This of course would be the ideal relationship, but this ideal has not been realized even in adult society. To this day, in the best regulated governments, there are continual clashes between the desires and ambitions of the individual and the demands of society acting through recognized institutions and public opinion. The educational question is only an aspect of the broader governmental question. And since, in spite of all attempts, no solution has been found, as yet, of harmonizing the individual and society in civilized institutions and ethical codes, it cannot be expected that they can be harmonized in educational systems at present.

The idea of perfect accord or complete identification must be viewed as a most desirable goal, or ideal, impossible of attainment at present, in government and education.

Just what real difference there will be between the practical applications of this theory and those based on the theory that the ideals of civilization should control cannot be stated definitely, because none of the attempts to apply the former theory has been successful on a sufficiently large scale and through a sufficiently long period of time to warrant a final judgment. Extremes may meet in practice. The present educational situation is based largely on the position of Dr.

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[21] *Report of Committee of Fifteen*, p. 43, 1895.

Harris, modified considerably, by more intimate and accurate knowledge of child nature.

Limitations in Dr. Harris's Views Due to Lack of Knowledge of Children

The serious limitations in Dr. Harris's views due to lack of knowledge of and failure to appreciate the importance of the native spontaneous powers of the child might be discussed here, but they have been reserved for Chap. VI, p. 86, so that the psychological, biological, and physiological aspects may be considered together.

The Value of Psychology to Teachers

Turning to the question of the value of psychology to the teacher, Dr. Harris showed clearly that a knowledge of psychology, as he understood it, is indispensable as a basis of education.

First, we see at once, that the broad world-views included by Harris under rational psychology, lift the teacher's view of education from the place of dull daily routine to the high level of a process that determines not only the future welfare of the pupil, but also the subsequent development of civilization. This world-view broadens a teacher's horizon, gives a new outlook upon life, makes education eternal and all embracing, and brings the educational process into close relationship with all other world processes; the teacher's outlook becomes free, hopeful, idealistic.

Secondly, from the point of view of classroom practice, psychology gives the teacher information about the pupil's ability to grasp the topic of a lesson, the disposition and spirit of a child's conduct, and the laws of mental development.[22] It shows how the intellectual and moral powers

[22] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 12, 1898.

develop; how attention combines with other activities; how the higher powers develop from, and absorb, the lower; how the imagination functions to form general types and abstract ideals.[23]

A teacher who knows psychology can arrange the length and difficulty of lessons to suit the capacity of the pupil, grade the pupils in classes according to their abilities, and arrange a course of study in harmony with the mental abilities of the pupil. One who knows nothing of psychology must copy his methods from others and rely on the knowledge he obtains unscientifically from experience. He will have no insight into the general principles of his work; will be a slave to routine; will lack initiative and originality.[24] His success or failure will depend upon the models which he imitates.[24]

A teacher should "understand the nature of the being that he is trying to unfold or perfect."[25]

The main functions of psychology to the teacher, therefore, in Dr. Harris's opinion, are to give information concerning the mode of development of the mind of the pupil and to determine the methods of instruction and the order of taking up topics so as to adapt school work to the pupil's capacity.[26]

Implications of the Psychological Aspect

1. *Form; Content; Drill and Arrested Development.*

What is Dr. Harris's position in reference to the relation between form and content?

1. We may say at once that Dr. Harris subordinates the formal side of education to the content of the subject matter.

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[23] Preface, *International Education Series*, Vol. 1, p. VIII, 1886.
[24] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 2, 1898.
[25] Preface, *International Education Series*, Vol. 6, 1887.
[26] *Report Committee of Fifteen*, p. 43, 1895.

This was made clear in the discussion of the sociological aspect and will be developed in detail in our study of Dr. Harris's views on the course of study. We shall find that in every subject, the sociological point of view is most important. This is so even in reference to formal grammar.

2. But Dr. Harris points out that the formal studies—reading, writing, and calculation—are necessary as bases or as means of acquiring the content studies. The entire course of study (see Chap. VII) may be considered as training the pupil to read and as extending this knowledge to the special fields of history, geography, natural science, etc. Communication is impossible without the language subjects. "Formal studies then," he said, "seem to be of the nature of seeds, not so valuable in their immediate and direct significance as in their fruitage in a distant harvest."[27]

3. Since formal subjects are dry and uninteresting, but necessary and fundamental, the pupil must put forth effort, energy, work, or will to master them. Devices of method may be developed to adapt the subjects to the pupils' abilities and to make them more interesting, but these devices and efforts to make the subjects interesting can have but a limited effect. The doctrine of self-estrangement shows that the pupil must be led out of himself, away from his instinctive tendencies and natural nature, into an acquaintance with these subjects. There is a gap between the child and the curriculum, indeed an opposition, so strong that if the child were left to himself he would not master any of the subjects. Only by the pupil's will to work, by meeting and overcoming obstacles, can the power to master other and more difficult obstacles be developed.

Opposition to formal subjects is often crystallized in the expression "Things before words"; we are told to leave words

[27] Preface, *International Education Series*, Vol. 8, p. IX, 1888.

and take up things, to study nature instead of language. But Dr. Harris showed that such theories undervaluate the study of language and the knowledge of the manners, customs, usages, and laws of people. The structure of human languages, the logical structure of the mind itself, as revealed in the figures and modes of the syllogism and customs and manners of social life, the deep ethical principles which govern people, are *real* facts, just as real as those of nature.[28] "Also it is a delusion to suppose that the study of nature is more practical than the study of man." Besides, things and words cannot be separated; they must develop side by side. The meaning of words depends upon, or rather *is* the experiences which they conserve. And on the other hand, words are representatives of things; the characteristics and functions of things, their entire history and growth are embodied in words, so that a word may call up instantly many different experiences with things.

4. Dr. Harris's harmonizing of the relation of form and content affords another illustration of the influence of Hegel's dialectic method.

At first form and content are opposed. But a careful study of each shows that they are different aspects of one unity. "No formal labor on a great objective field is ever lost wholly" he says, *because* "at the very least it has the merit of familiarizing the pupil with the contents of some one extensive province that borders on his life."[29] "There should be no merely formal drill in school for its own sake; there should be, always, a substantial content to be gained.[30]

5. As a result of his recognition of the dangers of placing too much emphasis on the formal aspects of studies, Dr. Harris calls attention again and again to the dangers of ar-

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[28] Preface, *International Education Series*, Vol. 17, p. XI, 1890.
[29] *Report Committee of Fifteen*, p. 49, 1895.
[30] *Report Committee of Fifteen*, p. 55, 1895.

rested development through undue exercise of the activities of sense perception and mechanical memory[31]; to the fact that a desire for perfection may be carried too far in schools, and that an excessive use of drill will result in mechanical perfection in forms which the mind should outgrow in its later development.

"The more thoroughly a method is learned," he says, "the more it becomes part of the mind and the greater the repugnance of the mind toward a new method."[32] Hence, originality, creative memory, freedom of imagination, thought may be arrested in their development.

It shows the breadth of view of Dr. Harris, that, in spite of his close association with the schools, and the insistent demand of the public for "results" in examinations, the widespread Pestalozzian revival, the popularity of the theories of Herbert Spencer, and the general interest in scientific doctrines, that he should have pointed out so clearly the dangers of excessive emphasis on sense-perception, mechanical memory, and perfection in results.

2. *Formal Discipline*

The doctrine of formal discipline contains two theories: (1) That mental power is developed by use and by exercise and (2) that the mental power developed in any field or by exercise with any subject matter, can be transferred to another field or another kind of subject matter without appreciable loss—for example, mental power or ability developed through the study of mathematics can be transferred without appreciable loss to the field of law.[33]

There is practical unanimity of opinion as to the truth of

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[31] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 188, 1898.

[32] *Report Committee of Fifteen*, p. 56, 1895.

[33] Heck, *Mental Discipline.*

the first part of this doctrine. Our entire system of education is built on it.

But the bitter pedagogical discussions in reference to the doctrine of formal discipline have centered around the second part of the doctrine, the so-called transference of power from one field to another. This brings up the entire theory of general and specific powers of the mind, as well as the biological functions of the different parts of the brain.

In none of Dr. Harris's writings do I find strong support for the theory of the transfer of power.

In discussing the development of the memory, he speaks of the value of trying to cultivate the memory for dates, names, and words in general by committing to memory "fine passages from poets and literary prose writers; of memorizing the names of persons of historic note or characters in the great literary works of art, because such memorizing will serve the double purpose of being at once very useful and a means of arousing into activity the faculty of remembering proper names"[34] and of memorizing a minimum list of dates and names "which must and should be memorized both on account of the health of the nervous system and on account of the intrinsic usefulness of the dates themselves"[35]; and although he does say[36] that in such work "there is profit to the thinking powers as well as to the memory," yet this does not indicate a belief in the transfer of power but rather in the development of the power of thought side by side with the power of memory through the character of the material that is committed to memory and the associating of one idea with an-

[34] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 176, 1898.

[35] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 178, 1898.

[36] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 177, 1898.

other through its essential[37] rather than its accidental properties. Later, he says, "But the special kind of memory that is weak should be cultivated by itself and not attached to some other form of memory,"[37] and again "The individual must ask in what respect he is defective; is it dates, or names, or something else that he fails to remember?"[38] "The true method of cultivating and strengthening a defective memory is to practice it on the kind of items that it easily forgets."[39] "By this method one corrects the weak faculty itself instead of fastening its work on another faculty.[40]

Again he shows that scientific training in one line does not aid in training in other lines. In fact it tends to dull the power of observation in other lines.[41] Continued practice in observation does not give one power to see new objects. This is done rather by the interpretation of new impressions by the stored up knowledge of the individual.[42]

These statements are in direct opposition to the theory of the transference of power.

Apparent exceptions are:

(a) *Equivalence of Studies*

In arranging the groups of studies comprising the course of study, Dr. Harris stated that there was an equivalence in the studies within the same group, and that one study might be substituted for another. But this statement is not in support of the doctrine of formal discipline, because it relates

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[37] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 182, 1898.

[38] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 186, 1898.

[39] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 183, 1898.

[40] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 184, 1898.

[41] Preface, *International Education Series*, Vol. 48, p. VI, 1900.

[42] Preface, *International Education Series*, Vol. 48, p. VII, 1900.

only to subjects within the same group and is based primarily upon sociological considerations. The division of the subjects into separate groups and the insistence upon representing each group in each school year is the strongest practical application of the theory of specific, instead of general training.

(b) *Greek and Latin*

In discussing in 1901 the value of teaching Greek and Latin, Dr. Harris said, that years ago he became tired of the talk about formal training but that later he changed his mind because he found that the study of Greek and Latin is of great value in one's education.[43] This might seem to indicate acceptance of the doctrine of formal discipline, but careful study shows that this position does not constitute an acceptance of the doctrine of formal discipline because the reason given by Dr. Harris for his belief is that Greek and Latin represent the embryology of civilization and that an insight into the form and content of society cannot be obtained without a knowledge of these languages. (See also Chap. VIII.) This position is based on sociological grounds and does not involve transfer of training.

(c) *Attention*

An exception to Dr. Harris's position against formal discipline, however, may be found in his belief in the efficiency of the class recitations and division of the class into groups to develop the power of concentrated attention. He is very strong in the belief that the class recitation, through the interchange of views, the mental alertness necessary to note mistakes in the answers of classmates and to grasp the significance of the question and to formulate the answer results

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[43] *Proceedings of the National Education Association*, 1901, p. 330.

in the development of what he terms "associated critical attention," and that the assignment of definite study tasks to one section while the other is reciting results in the development of the power of concentration and the ability to master the printed page.

This position shows also his attitude against pleasurable interest and in favor of effort and work in education.

The development of these two types of attention, he considers the most valuable formal discipline of the schools.[44]

This exception is mentioned again in his preface to Kay's book on Memory, 1888. Dr. Harris says that one kind of memory may assist or hinder another kind "according as the mental activity by which attention is fixed on one subject aids or hinders the mental activity of the other kind of memory."[45] Here, then, the emphasis is placed on the development of a habit of attention in dealing with the different kinds of subject matter. The development of the power of attention makes the memory "uneven or unequal." Attention to relations weakens memory for isolated facts; attention to general ideas causes neglect of details.

Conclusion

Comparing the results of the preceding discussion, it seems that we are justified in concluding that Dr. Harris did not believe in the theory of the transfer of power without loss from one field to another. However, he would not go the extremes of some modern biological writers.[46]

His position is more in accord with the statements of Chancellor Brown, of New York University, who says: "If rudimentary knowledge and rudimentary will are both fundamental facts of mental action, and the one the necessary

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[44] *Report Committee of Fifteen*, p. 96, 1895.
[45] Preface, *International Education Series*, Vol. 8, p. VI, 1888.
[46] Heck, *Mental Discipline*, p. 25.

complement of the other, it would seem as if we might look for formal culture along the lines of will as well as along the line of knowledge. Another result, then, of thorough instruction in any one field of knowledge, which may be carried over into other fields and find fruitful application there, is increased power of voluntary attention. And this result answers to common experience. For men unfamiliar with psychological terms will say that sound education increases one's power of concentration, which is the same thing expressed in a different way. Furthermore, the most of the general results supposed to flow from education appear on careful analysis to be at bottom simply this. The exercise of one kind of memory may in fact increase the ability to remember anything, if it adds to the strength of voluntary attention."[47]

3. *Interest*

Dr. Harris did not approve of the doctrines of interest of Herbart[48] and Dewey.[49] In Dr. Harris's opinion, Herbart's denial of self-activity and freedom of the will made it necessary for him to develop the doctrine of different kinds of interest, so that he might have a system of moral ideas to interpret, through apperception, the new incoming ideas.[50] To him, the Herbartian interests are barren; the doctrine does not define which are proper interests and does not contain a determining principle. To Dr. Harris, the will, which is transcendental, has the power of "registering any and all interests."[51] His criticism of Dr. Dewey's doctrine of interest (see Chap. II) is based on similar grounds; that Dr. Dewey is compelled to ascend from interest to a higher principle,

[47] Heck, *Mental Discipline*, p. 26.
[48] *Educational Review*, Vol. 10, p. 79.
[49] *Educational Review*, Vol. 6, p. 486.
[50] *Educational Review*, Vol. 10, p. 79, 1889.
[51] *Educational Review*, Vol. 10, p. 80, 1889.

which he called self-expression; this subordinates interest to a higher category, "the Divine will or the self-expression of reason."[52]

In Dr. Harris's view, the great objects of education cannot be determined by interests, because some interests are good, some are bad, and some are indifferent. The aims of education are to be determined by the philosophical and sociological principles developed previously in this study. But after the aims have been established, there may follow an attempt to make objects interesting by making the child feel that he is expressing himself.

There is another aspect of interest—the view developed in child study which seeks to determine what are the child's actual interests. This study Dr. Harris approved, saying "a perfect natural history of interest will be of very great service in pedagogy."[53]

We may summarize Dr. Harris's position in reference to this topic in his own words. "Interest must be acknowledged as subordinate to the higher question of the choice of a course of study that will correlate the child with the civilization into which he is born."[53]

This position and his doctrines of self-estrangement and attention, led to emphasis upon effort and work as necessary in mastering the subjects of instruction and forming proper habits of conduct. Dr. Harris cannot be criticized for advocating pleasure as an aim of education or the so-called soft-pedagogy.

Summary

Although Dr. Harris emphasized the relation of psychology to education, the psychologic foundations of civilization and education, and the value of psychology to teachers, yet when

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[52] *Educational Review*, Vol. 11, p. 486, 1889.

[53] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 493, 1898.

compared with present theories of education, the greatest defects in his educational views are found in this aspect of education.

The fundamental conceptions which he called psychological—for example, self-activity, conception, reason, etc.—were really philosophical, modified somewhat by empirical observations. The modern development of empirical psychology had little effect upon his theories. A partial explanation of this is found in the fact that the advance of empirical psychology occurred after his views had been fully organized. Another explanation is found of course in his fundamental philosophical conceptions and his reliance upon the deductive method of reasoning. He was not looking for facts, as such, but for concepts which would explain facts.

Rational psychology was most important; empirical psychology was limited in its scope. Yet he encouraged experiment and predicted a bright future for child study.

The aims and ideals of education were determined in his scheme by philosophy and sociology. Psychology, in its limited sense, gave knowledge of the methods of teaching to be employed to adapt the subject matter to the child's mind. Serious limitations and defects in Dr. Harris's educational views are found as a result of his lack of knowledge of the true psychological and biological nature of the child. The complete treatment of these is reserved for later discussion, but it may be mentioned here that they relate principally to the lack of knowledge of children's abilities and characteristics, to a failure to realize the individuality of children, their different characteristics at different times, the specific as contrasted with the general nature of their activities, the intimate relation of mental activities with physical and social activities, the necessity of expression as an integral aspect of mental ability, the biological nature of the child's interests in their growth, use, and decline, the necessity of sense material for the formation

of concepts, and the importance of basing all educational theories, even those relating to moral conduct, upon a direct study of children's activities.

The value of a knowledge of psychology to teachers is well brought out.

Dr. Harris's position in reference to form, content, drill, and arrested development are of great value in practice today.

Content is made most important in all questions relating to the subjects and topics that should be taught, but form is not neglected because practical experience showed Dr. Harris that the formal subjects and formal aspects of content subjects are essential. But monotonous, mechanical drill is strongly condemned. The dangers of arrested development resulting from devoting too much time to certain phases of subjects, and through a desire for perfection are clearly brought out. Formal discipline is not approved. The doctrines of Herbart and Dewey on interest were rejected because Dr. Harris thought that they denied, as in Herbart, or failed to realize, as in Professor Dewey, the fundamental fact of self-activity.

In Dr. Harris's theory of self-activity and the importance which he attached to it in education, we see a point of contact between his theories and those of the modern child-study advocates. From the practical point of view, he organized his ideas of methods and of some of the mental activities on the basis of self-activity just as modern writers base their theories on the child's activities. He considered that thoughtful memory was a higher form of development than mechanical memory and that reason was higher than sense perception because the former, in each case, was a higher manifestation of self-activity. His opposition to drill and his caution against arrested development was based on the conviction that both interfere with the fullest and freest development of self-activity. In these positions, we must acknowledge that

Dr. Harris was correct. Other illustrations might be given.

The advances due to child study and experiment have not been made by changing many of those fundamental positions, but in giving more insight into the reasons why they are correct, and also, perhaps paradoxically, in giving less positive and dogmatic attitudes on subjects until facts have been collected and interpreted.

Therefore, although the limitations of Dr. Harris's educational views which were stated above, and others that will be developed on this basis in other parts of this study, must not be ignored, yet it is not correct to conclude that he was totally indifferent to the necessity of understanding the child's nature. He thought he had developed, in the principle of self-activity, a full and sufficient principle of explanation.

CHAPTER VI

THE EDUCATIONAL PRINCIPLES OF DR. HARRIS (Continued)

The Biological Aspect of Education and Its Implications

Philosophy, sociology, and psychology in its rationalistic sense, have influenced education for a long time. The greatest names in the history of education have used these subjects as the basis of their theories. But as biology and physiology are of recent growth as sciences, they have influenced education for only a short time.

At the time Dr. Harris wrote, facts supporting the biological theory of the brain were new and were received with skepticism and opposition by many. Indeed, the shock which this theory produced was similar to that which was felt at the time of the promulgation of the Theory of Evolution by Darwin. It was said that this theory would lower the status of the mind, overthrow ideas of God and human freedom, and lead to atheism and agnosticism.[1]

The statements made in the preceding chapters show that biology and physiology had very little influence upon Dr. Harris's education theories. He recognized, however, the importance of some topics. Among them were: The influences and attractions of one's habitat, its climate and soil; the means of connection of the body with the rest of the world; the race and stock of which one comes; the temperament and idiosyncracy of the individual, differences of sex, the stages of growth from infancy to senility, the physical conditions that belong to sleep and dreams and the waking state, the health and disease of the body, the insane tendencies, and

[1] *Journal of Speculative Philosophy*, 1880.

the results of habits in hardening and fixing the life of the individual in some lower round of activity.

"If he is alone the efficient cause of the free will," he said, "at least these conditions of habitat, race, and stock furnish the material that he is to quarry and build into the temple of his life—a Parthenon or a Pantheon, or only a mud hut or a snow house."[2]

Limitations of the Biological Aspects of Education in Dr. Harris

1. The general attitude of mind of Dr. Harris in favor of the deductive method in preference to the inductive method was a contributing factor to his limited view.

His thorough study and consideration of philosophical questions gave his mind a decided bent toward the methods of Plato, Aristotle, Kant, and Hegel in preference to the methods of scientists. The most important limitations due to this cause are given on page 34.

2. Dr. Harris did not have a clear conception of the real abilities of children. He divided children into large classes—for example, elementary school children, high-school students, etc., mainly on the basis of general characteristics. Children were looked upon by him more as types than as essentially different individuals. He really never appreciated the idea of the unique individuality of children.

3. Although he speaks of the growth and development of children, yet Mr. Harris did not appreciate the intimate genetic relation which the forms of expression of the activities of a child at any single period bear to the forms of expression of a later period. He spoke in a general way of the genesis of the mind, of the interrelation of the higher and lower powers, of the absorbing of the lower forms by the

[2] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 140, 1898.

higher, etc. But the idea of a gradual continuous growth from period to period, of the essential genetic unity of the individual through all periods, was not realized by him. Just as he divided individuals into classes, he also divided the entire period of life into large periods which while bearing some relation to one another were distinguished more by general differences than by unity. He failed to realize that the characteristics manifested at different periods in the highest forms of the intellect and feelings have their basis in the original spontaneous activities of the growing child.

His emphasis upon the transcendency of reason is an illustration of the point.

4. There was a failure on Dr. Harris's part to realize the intimate relation or identity between mind and conduct, behavior or expression. Mind was connected with activity. It bore a relation to the activities of the world, but it was separated from them. The great importance of re-action, of expression of the whole mind *active,* had little influence on his views.

5. His ideas on the course of study and methods of teaching were influenced by these limitations. The course of study was stated in terms of knowledge that was to be acquired by the pupil—not in terms of activity. Manual and physical exercises had a subordinate place. Methods of teaching were largely adaptations of subject matter to the child's mind; and although thoughtful consideration was emphasized, yet the methods were directed mainly to the mastery of knowledge and only slightly to the expression of activity.

6. His theory of moral conduct and discipline was also developed without reference to the activities of children.

7. The great value of legitimate interest and of the psychological bases of habit and imitation were recognized to only a limited extent.

8. These limitations led him to oppose elective subjects and differentiated courses in elementary and high schools.

9. But Dr. Harris's statement of the values and limitations of biological studies is perfect.

It—empirical psychology—can bake bread, but it cannot give us a knowledge of God, freedom, and immortality. "We need not ask the question which is the more profitable, as Novalis did, for we must have our daily bread and use it for the procurement of higher things."[3]

The Physiological Aspect

Dr. Harris's opinion on the physiological aspect of education, which may be considered one phase of the biological aspect, was similar to his position on the biological aspect. This aspect also has certain elements of truth in his opinion. Health, he realized, is fundamental. A child should study physiology and hygiene; the nervous energy should be conserved; recesses and rational physical training should be provided for, and scientific experts should determine the best methods of lighting, heating, ventilating of school buildings, etc.

But this is the limit of the value of the physiological aspect. Both of these aspects must be satisfied with a subordinate place, as subjects that give some interesting and, to an extent, valuable information.

The close interrelation of bodily conditions and educational activities was not appreciated by Dr. Harris. Therefore, he did not realize the necessity for certain phases of school work which today are admitted by all—such as provision for medical inspection in schools, the detection and remedying of physical defects, corrective exercises, school athletics, excursions, open-air classes, organized games and recesses, folk-dancing, school lunches, recreation centers, and playgrounds.

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[3] *Proceedings of the National Education Association*, 1898: 574.

CHAPTER VII

DR. HARRIS'S VIEWS ON THE COURSE OF STUDY

In this chapter we shall discuss—

1. Dr. Harris's views on the Course of Study.

(a) The difference between the effects of the psychological and sociological views of education on the course of study.

(b) Dr. Harris's Course of Study for Elementary Schools.

(c) Correlation, Co-ordination and Concentration of Studies.

(d) Dr. Harris and The Report of the Committee of Fifteen.

(e) Dr. Harris's Views on Correlation.

(f) Differences Between Elementary and Higher Subjects; The Articulation of Schools.

(g) Dr. Harris's General Course of Study—for all schools.

(h) Division of Time.

2. Critical Discussion and Commentary.

(a) Summary of Fundamental Principles.

(b) Critical Commentary.

1. *Dr. Harris's Views on the Course of Study*

(a) *The Sociological Basis of the Course of Study*

Different views on the philosophy of education have important effects on the attitude of educators toward the course of study.

To those who believe in the theory that the aim of education is the harmonious development of all the powers of the mind, the prime function of the course of study is to furnish material for the exercise and development of the mental activities. From this point of view, the subjects of the course of study should be selected and arranged so as to provide

opportunities for mental discipline; the form of the exercise is all important; the content of the material is subordinate. Therefore, the psychological school places less emphasis upon the value of the material in itself and more upon its value as inducing certain types of mental exercise which the psychologist considers most valuable.

As Dr. Harris considered that the object of education is to bring the child "most expeditiously into a correct understanding of his relation to the race,"[1] the course of study became the most important part of the system of education, because the heritage of the past, which the school should impart to the pupil, is the knowledge which the world has built up in its thousands of years of history.

"The requirements of the civilization into which the child is born determine not only *what* he shall study in school, but what habits and customs he shall be taught in the family before the school age arrives, as well as that he shall acquire a skilled acquaintance with some one of a definite series of trades, professions or vocations in the years that follow school; and, furthermore, that this question of the relation of the pupil to his civilization determines what political duties he shall assume and what religious faith or spiritual aspirations shall be adopted for the conduct of his life."[2]

(b) *Course of Study for Elementary Schools*

On the basis of these controlling ideas, Dr. Harris developed his interesting method for selecting and arranging the subjects of the course of study.

There are five "windows of the soul," he said, which open out upon the five great divisions of the life of man.[3]

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[1] Harris, *Psychologic Foundations of Education*, Vol. 27, p. VIII, 1898.

[2] *Report of the Committee of Fifteen*, p. 41, 1895.
1898.

[3] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 322, 1898.

Two windows, *mathematics* and *geography,* relate to man's comprehension and conquest of nature. Three windows look out upon other departments of human life; they are, (1) *literature* and *art,* including chiefly the study of literary works of art; (2) *grammar* and the technical and scientific study of *language,* leading to such branches as logic and psychology; (3) history and the study of *sociological, political,* and *social institutions.*[4]

The most important subjects of the course of study in the elementary school, in the opinion of Dr. Harris, are, therefore, language studies (including reading, penmanship, composition, grammar, and the study of literary works of art), arithmetic, geography, and history.[5] The whole elementary school course may be considered as the mastering of the art of reading, and the application of the art to special fields—for example, literature, arithmetic, grammar, and history.

Reserving for later discussion the detailed treatment of each of these groups of studies, it is important to note here that mathematics (either as pure mathematics, algebra, geometry; or as applied mathematics as in statics, dynamics, etc.), and geography, on the quantitative side, are indispensable in a course of study. Their scope, however, is limited largely to the inorganic aspect of nature; they do not give knowledge of the principle of life or of "movement according to internal purpose or design."[6] On the other hand, biology, including the organic aspect of geography, gives knowledge of the organic aspect of nature but it cannot be substituted for the mathematical studies.[6] Literature, the highest of the fine arts, deals with human nature. Every

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[4] Harris, *Psychologic Foundations of Education,* Vol. 27, p. 323, 1898.

[5] Harris, *Psychologic Foundations of Education,* Vol. 27, p. 67, 1898.

[6] Harris, *Psychologic Foundations of Education,* Vol. 27, p. 326, 1898.

great literary work reveals human nature by expressing feelings and thoughts in action. All works of art, painting, music, sculpture and architecture belong to the same group as literature and should be treated in the same manner as a work of literature. But works of art contain the principle of responsible individuality and should be treated differently from questions relating to mathematics or to the life of plants or animals.

Grammar and studies allied to it, require a twofold attitude of mind. One is directed toward the sign, the form of the letter or word; the other, toward the meaning, the thought expressed. The latter is more important than the former. Grammar, therefore, deals with thoughts; it reveals the logical structure of reason. But grammar cannot be substituted for the direct study of literature; nor can the study of a work of art be substituted for grammar.[7]

History gives insight into the meaning and value of social human institutions. It places emphasis upon the relation of the individual to the state, and his growth in freedom and self government. Its method of study, therefore, is different from the methods pursued in the other subjects.[8]

From these considerations, Dr. Harris arrives at the important principle, that in determining a course of study for the elementary schools, these five co-ordinate branches of study should be represented in a symmetrical manner, in each year of the course,[9] by some topic "suited to the age and previous training of the pupil."[10]

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[7] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 330, 1898.

[8] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 331, 1898.

[9] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 324, 1898.

[10] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 323, 1898.

This symmetry of the course should continue through the high school and the academic course of the college. Specialization should be reserved for university, post-graduate and professional study.[9]

This grouping of the subjects of instruction reconciles the contradictory claims of the humanistic and the naturalistic subjects. The former, the language studies, Latin, Greek, etc., emphasize the past; they are essentially conservative. The latter, nature and experimental science, develop observation and the scientific attitude; they are essentially progressive. True progress requires both tendencies in equilibrium, because although man can be saved from the errors of his forerunners only by studying the heritage of the past, as preserved in the humanities, yet we must study the world of nature and of science, observing, recording, inventorying with the free spirit of scientific investigation.

We see from the preceding discussion that Dr. Harris's course of study cannot be criticized for neglecting the Three R's. Let us now consider his attitude toward the new subjects of the course of study, the so-called "fads and frills."

Other subjects, he says, have a claim to be included in the course of study of a well-regulated school. Among these subjects are: industrial and æsthetic drawing, natural science, vocal music, manual training (including wood and iron work for boys and sewing and cooking for girls), physical training, the elements of algebra, as well as the algebraic solution of arithmetical problems, oral lessons in elementary English history and in the classic civilizations of Greece and Rome.

These subjects, however, do not constitute new co-ordinate groups; they will easily find a place within the five groups as far as their intellectual co-efficients are concerned.[11]

Industrial and æsthetic drawing should be included in the

[11] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 331, 1898.

course of study because they train the hand and eye. They are valuable in illustrating other subjects, and in cultivating taste, especially if studied in connection with great works of art.[12] They are related to physical training as producing skill of the hand and eye, to mathematics as a study of form, to the æsthetic group as a means of developing taste.

Dr. Harris included natural science in the course of study saying, "in an age whose proudest boast is the progress of science in all domains, there should be in the elementary school, from the first, a course in the elements of science.[12] The course in natural science should not be organized on scientific lines but should begin in each subject with the experience of the pupil and seek to organize it in all directions.

The difference between what is now known as the psychological as distinguished from the logical arrangement of topics was clear to Dr. Harris. "The pedagogical order" he said, "is not always the logical or scientific order"[13]; it agrees with the order of discovery; it enables the teacher to begin with material that is interesting and familiar to the pupil and allows for an adaptation of material and method to the rapid change in capacity of the pupil.

The course in science should be a spiral course, each branch beginning with the material that is most interesting to the child. The child does not progress through each science; he takes a simple element of one, then of another, and makes a composite.[14]

The first course should treat of "the structure and uses of familiar plants and animals and the explanation of physical phenomena as seen in the child's playthings, domestic machines, etc." This should be followed by a second course in the same subjects, laying more emphasis on classification

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[12] *Report of the Committee of Fifteen*, p. 69, 1895.
[13] *Report of the Committee of Fifteen*, p. 17, 1895.
[14] Preface, *International Education Series*, Vol. 50, p. 10, 1889.

and functions.[15] Then there should be a third course conducted by the teacher as before in a conversational style, with experiments, involving a comparison of the facts of observation already in the possession of the children. Instruction in physiology and hygiene should form part of the course in natural science.[16] For this work, as for drawing, one hour a week should be allotted.

But the comparatively low estimate in which he held knowledge that is obtained through the senses, and his constant opposition to the philosophical claims of science led Dr. Harris to give a subordinate place to science and to consider that this subject furnishes a limited stock of conceptions and that when these have been exhausted, no further mental growth can be obtained through a study of this subject. On the other hand, he held that philosophy, literature, and history continually present new ideas and enlarge the mind in its effort to comprehend them.[17]

Manual training, including the theory and use of tools for working in wood and iron, was included in the course for reasons similar to those advanced for natural science.

Sewing and cooking were considered to have even stronger claims.[18]

Dr. Harris's appreciation of manual training, also, was limited. He did not consider that it comprised an additional window of the soul, co-ordinate with the other groups, but he included it under applied mathematics, as a means of transforming materials into structure for human use.[19] He thought that it would grow in importance in cities, because (note his lack of appreciation of its educational value) he thought it would be a good means of grappling with the popu-

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[15] *Report of the Committee of Fifteen*, p. 70, 1895.
[16] *Report of the Committee of Fifteen*, p. 71, 1895.
[17] Preface, *International Educational Series*, Vol. 23, p. 8, 1892.
[18] *Report of the Committee of Fifteen*, p. 71, 1895.
[19] Harris, *Psychologic Foundations of Education*, p. 331, 1898.

lation of the slums![20] This limitation of the educational value of manual training must be considered also in the light of Dr. Harris's lack of knowledge and appreciation of the motor sense, and of the more modern theory of the active and expressive aspect of education. (See p. 87.) However, in his later years, largely through the influence of C. M. Woodward, he gave manual training more enthusiastic approval.

Vocal music was included in the course of study; and the artistic and content aspect was emphasized. "Teach beautiful airs at first," he said. "Too much notation is taught to young children."[21] How true this is!

The position of Dr. Harris in reference to physical training is particularly sensible and interesting. He looked at this subject from two points of view. In the form of calisthenics or gymnastics, the daily exercises should combine the main features of the German, Swedish and American systems, as they were then taught in the schools. He considered this type of physical training valuable as a training of the will; but not for recreation. The other type of physical training is the old-fashioned recess. "Exhaustion of the will should be followed by the caprice and wild freedom of the recess"[22]—a free run in the fields, running, jumping, shouting. This form of physical training recreates the pupil and restores his nervous energy. He pointed out that a great mistake is made by imposing calisthenics upon children for play, and that gymnastic exercises that develop muscles are good for only part of the body. Attention should be paid to the digestive organs, the adipose tissue, the heart and lungs, and building up the nerves. The value of systematic physical exercise as a means of producing gracefulness, development of muscles,

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[20] *Proceedings of the National Education Association*, p. 61, 1892.
[21] *Proceedings of the National Education Association*, p. 522. 1893.
[22] *Report of the Committee of Fifteen*, p. 72, 1895.

and improving discipline was also fully appreciated;[22] but the training of the muscles should be moderate, only sufficient to make them servants of the will.[23] He approved the movement to establish resident physicians in colleges to supervise gymnastics and emphasized the value of relaxation, pure air, circulation of the blood, sleep, amusement, rest before and after meals, and the danger of following a mental strain by a physical strain, of exercise late at night and of alcohol and tobacco.[24] These suggestions are in complete accord with our present aims in physical training (New York Course, 1916), and serve as a warning to the possible extreme lengths to which instruction in this subject may be carried.

As might be expected from his sociological views, Dr. Harris emphasized the value of instruction in manners and morals, "The knowledge of most worth is first and foremost, the knowledge of how to behave—a knowledge of social customs and usages.[25] This instruction should be given each year; its object should be to build up in the mind "the conventionalities of polite and pure-minded society."[26] This instruction is not to take the place of the inculcation of habits of self-control by school discipline.

(c) *Correlation, Coördination, and Concentration of Studies*

A clear comprehension of Dr. Harris's views on the course of study cannot be obtained unless the conflicting claims of the advocates of coördination and concentration of studies are kept in mind.

Both theories are grounded in the same set of conditions. Both realize that the activities of the external world are

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[23] *Proceedings of the National Education Association*, 1891, p. 358.

[24] *Proceedings of the National Education Association*, 1898, p. 932.

[25] Preface, *International Education Series*, Vol. 17, p. 11, 1890.

[26] *Report of the Committee of Fifteen*, p. 72, 1895.

interrelated with one another in countless ways; that, for example, natural products are the results of the harmonious interworking of forces of climate, conditions of soil, economic demands and the industrial activities of man, and that natural resources are obtained, transported, transformed through a succession of intimately interrelated actions, involving a constant interplay of many forces of nature and many activities of man.

Both theories realize that things do not occur singly and alone in the world. They occur in large groups or units—each the product of the interaction of many different forces acting upon and through many different kinds of matter and affecting man in many different ways. These great units or groups are also interrelated.

> "The meanest flower that blows can give
> Thoughts that do often lie too deep for tears."

It is realized, too, that the internal factor, the mind, is a unity in its action and seeks to behold the external world as a unity. No matter to what extent introspective analysis may divide and subdivide mental activity, the fundamental fact relating to mind is its functional unity. There is but one stream of mental life flowing ever onward, manifesting itself in an activity which the mind recognizes now as perception, now as imagination, or memory or thought, but which always retains its essential characteristic of unity.

Although the mind seeks to grasp the external world as a unity, school courses of study do not present it as a unity but in separate and, often, unrelated fragments.

This is due to many causes. Some of them are:

1. The immaturity of the child's mind, which makes a broad comprehensive understanding impossible.

2. The fact that the mind passes through various periods of development from childhood to adult life. Each period has different interests and forms of activity, because different

phases of mind show their greatest activity at different times. Each period is interested in different aspects of the world and is able to understand only those aspects that can be brought into relation with the activities that are present at that time.

3. The large and increasing amount of knowledge which the schools are required to impart.

4. The inability of the mind, even in mature life, to hold together in one psychosis more than a limited portion of one aspect of the world. "We see as through a glass, darkly."

Therefore, in school education, we analyze the world; we separate its parts from one another; we take some facts and call them facts of nature study, others, facts of history, others, of geography, etc. We create "subjects of instruction," each subject involving facts which through classification as facts of one subject are separated from other facts with which they are interrelated. History is separated from geography; geography from biology or nature study. By this method, the facts relating to the growth of a plant may be divided among three or four subjects, and although the child studies all, he may not get the idea of a plant as a living organism.

In this way, different groups of subjects arise. Some are called humanities—for example, literature and history; others are called formal subjects, as reading, writing, and number work. In spite of the fact that we know that reading should not be separated from the material that is read, that writing is a means of recording or communicating thoughts, that pure number is valuable only in so far as it is applied to the concrete world, we permit an opposition to arise between form and content. Different groups of subjects are developed, each with its own technique, its own subject matter and its claim to a part of the time of instruction. And each subject tends to become independent of all the others and to resist what is termed "their encroachments."

This division and separation has many unfortunate consequences in education. Time is wasted through the necessary duplication of some facts which appear in two or more subjects. A distorted, unrelated, and, at times, false view of the subject matter is obtained by the pupil. The mind of the pupil loses both the unified grasp which is so helpful to memory and thought, and the ethical effect of a comprehension of the magnificent unity of the great world processes and activities.

To overcome these defects various plans for the correlation of studies have been developed—for example, those of the Herbartians, of Colonel Parker, of Dr. Harris and of Professor Dewey. All of them have the same fundamental aim—namely, to so organize and interrelate the subjects of instruction that the world shall be presented to the child as a living active unit.

The question of the correlation of studies is intimately related to the selection of the subjects of the course of study.

There are two theories of correlation that we shall consider in this study, coördination and concentration. In a course of study organized on the principle of coördination, the material of the course of study is divided into subjects or groups of subjects of approximately equal importance. Each subject or group is given a definite place in the course of study and is allowed to develop in accordance with the nature of its subject matter and the ability of the child's mind. Interrelations or articulations are made between the related facts in the different subjects—for example, between facts of history and geography.

In a course of study organized on the principle of concentration or, as Dr. Harris called it, "synthesis of studies,"[27] one subject or a group of subjects is made the central core on

[27] *Report of the Committee of Fifteen*, p. 84, 1895.

account of its culture material and strong moral content, and the other subjects are organized around it on the basis of their interrelations to the facts of the central group. Literature, or literature and history may be the center, and all the other subjects may be developed through the interrelation of their facts to the facts of these subjects.

(d) *Dr. Harris and the Report of the Committee of Fifteen*

Dr. Harris's views on correlation and the course of study are expressed in detail in the famous report of the Committee of Fifteen.

On February 22, 1893, the Department of Superintendence, National Education Association, on motion of Superintendent Maxwell, of Brooklyn, New York, adopted the following resolution:

> Resolved, that a Committee of Ten be appointed by the Committee on Nominations to investigate the organization of school systems, the coördination of studies in primary and grammar schools, and the training of teachers, with power to organize sub-conferences on such sub-divisions of these subjects as may seem appropriate, and to report the results of their investigations and deliberations at the next meeting of the Department of Superintendence.

Subsequently, the members of the Committee on Nominations were added to the Committee of Ten, so that the committee became one of fifteen.

Sub-committees were appointed as follows:

The Training of Teachers; Horace S. Tarbell (chairman), Edward Brooks, Thomas M. Balliet, Newton C. Dougherty, Oscar H. Cooper. *The Correlation of Studies in Elementary Education;* William T. Harris (chairman), James M. Greenwood, Charles B. Gilbert, Lewis H. Jones, and William H. Maxwell. *The Organization of City School Systems;* Andrew S. Draper (chairman), Edwin P. Seaver, Albert G. Lane, Addison B. Poland, and W. B. Powell.

The reports of the sub-committees were adopted by the Committee of Fifteen on February 18, 1895, were read at the meetings of the Department of Superintendence on February 19, 20, and 21, 1895. They were published in the March issue of the *Educational Review*.

The Department of Superintendence recognized the value of the report by the following resolution:

Resolved, That we recognize the great value of the report of the Committee of Fifteen in setting forth standards, defining educational values, and furnishing broad grounds for intelligent deliberation and discussion in the future; and that the committee be, and hereby are, authorized to put the report and such dissenting opinions as they may see fit to use into form satisfactory to themselves, and to print the same; and that the committee having performed its duty be discharged.

(e) *Dr. Harris's Views on Correlation*

The report of the sub-committee on Correlation of Studies was written by Dr. Harris and its most important recommendations were adopted unanimously.[28]

In the report, Dr. Harris took a broad view of correlation and included under this term, four topics:

1. *The logical order of topics and branches* so that the subjects will be arranged in proper sequence, "in such a manner that each branch develops in an order suited to the natural and easy progress of the child, and so that each step is taken at the proper time to help him advance to the next step in the same branch, or to the next step in other related branches of the course of study."[29]

2. "*The adjustment of the branches of study* in such a manner *that the whole course at any given time represents all the great divisions of human learning,* as far as is possible at the stage of maturity at which the pupil has arrived, and

[28] *Report of the Committee of Fifteen*, p. 14, 1895.
[29] *Report of the Committee of Fifteen*, p. 41, 1895.

that each allied group of studies is represented by some one of its branches best adapted for the epoch in question." This implies an equivalence of studies within a group, and requires that no group shall be unduly represented or neglected.

3. *"The selection and arrangement of the branches and topics within each branch considered psychologically* with a view to afford the best exercise of the faculties of the mind and to secure the unfolding of those faculties in their natural order, so that no one faculty is so over-cultivated or so neglected as to produce abnormal or one-sided mental development."

4. *Correlation of the pupils' course of study with the world in which he lives—his spiritual and natural environment.* This is the most important consideration; "the selection and arrangement in orderly sequence of such objects of study as shall give the child an insight into the world that he lives in, and a command over its resources such as is obtained by a helpful coöperation with one's fellows."[30] "The chief consideration is the requirement of the civilization into which the child is born, as determining not only what he shall study in school, but what habits and customs he shall be taught in the family before the school age arrived, as well as that he shall acquire a skilled acquaintance with some one of a definite series of trades, professions or vocations in the years that follow school; and furthermore, that this question of the relation of the pupil to his civilization determines what political duties he shall assume and what religious faith or spiritual aspirations shall be adopted for the conduct of his life."[31]

A consideration of the topics included under the term "correlation" by Dr. Harris and a study of the course of study advocated by him (p. 106) show that he based the course on

[30] *Report of the Committee of Fifteen*, p. 41, 1895.
[31] *Report of the Committee of Fifteen*, p. 41, 1895.

the principle of coördination. He criticized the theory of concentration and emphasized the following as its defects:

1. The beauties of literature and literary masterpieces "will be covered up under the accessories of mathematics and natural sciences."[32]

2. He approved the objections of Stoy, that subjects such as mathematics and geography cannot be developed fully and comprehensively if their development depends upon some other subject. The subordination of these subjects to literature, he said, violates ideas of isolation and clearness and results in neglect. This plan should be called "conglomeration," not concentration. All such courses lack unity.[33]

3. Such correlation is shallow and artificial; it weakens the power of thought, and does not emphasize essential relations.[34]

(f) *Differences between Elementary and Higher Subjects; the Functions of Different Schools; Their Articulations; Course of Study in High Schools and Colleges*

Dr. Harris had a clear conception of the limited abilities of the pupils of the elementary schools and of the necessary restriction of the scope of these schools. He said that the main object of the course of study of the elementary schools is to give the child a mastery of the mechanical means of culture—the symbols of reading, writing and arithmetic, and the language expressing the distinctions of arithmetic, geography, grammar, and history.[35] He realized that, as the pupils of the elementary school have little knowledge of men and the things of their environment, as well as a weak power of combination and synthesis, they are able to deal, mainly, with isolated details only. Nevertheless, the value of seeing

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[32] *Report of the Committee of Fifteen*, p. 84, 1895.
[33] Preface, *International Education Series*, Vol. 10, p. 79, 1889.
[34] *Report of the Committee of Fifteen*, p. 86, 1895.
[35] Harris, *Psychologic Foundations of Education*, p. 334, 1898.

relations and of attempting to view the process as a whole, as far as the pupils' abilities permit, must not be neglected.[36]

The high schools should attempt to correct these deficiencies, because pupils of high school age can appreciate causes and effects, forces and laws, and can make broader generalizations and deal with more abstract relationships. They can deal with the general subjects of algebra, geometry, and general history and can note the relation of syntax and the structure of language.

But secondary education does not connect in any adequate manner the intellect with the will. It does not convert intellectual perceptions into rules of action. This is left for higher education.[37]

Higher education is based on the comparative method of study. It seeks to impart an idea of the unity of learning, to give an ethical bent to the branches of study, and to determine rules of action in the light of knowledge. Its highest subject is philosophy, which can be taught only to a mature mind. The serious tone of mind and the deep ethical insight makes college graduates spiritual leaders in the world and gives them power and influence beyond their numbers.[38] A college graduate is 200 times as likely to be a leader as one who has not had a college education.

Later, the university, with its traditions, its isolation of students from the home community, its scholarly faculty, develops the critical, comparative attitude. It is conservative, appreciating the deep grounds upon which our institutions are founded, yet progressive. It aims at specialization and research.[39]

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[36] Harris, *Psychologic Foundations of Education*, p. 335, 1898.

[37] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 336, 1898.

[38] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 337, 1898.

[39] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 339, 1898.

(g) *Dr. Harris's General Course of Study*

Dr. Harris's general course of study for elementary schools and colleges is best shown in the following conspectus. Reference to his attitude toward the course of study for high schools proposed by the Committee of Ten will be found on p. 120.

General Course of Study

	Topics relating to Nature	
Class of School	Inorganic	Organic or Cyclic
Elementary School	Arithmetic Oral lessons in natural philosophy	Geography Oral lessons in natural history
Secondary School	Algebra Geometry Plane trigonometry Natural philosophy Chemistry	Physical geography Astronomy (descriptive) Botany or zoology Physiology
College course for A. B. degree	Analytical geometry Spherical trigonometry Differential and integral calculus Physics Chemistry Astronomy (Etc. elective)	Anatomy and physiology Botany Zoology Meteorology Geology Ethnology (Etc. elective)

Topics relating to man, or "Humanities"

Class of School	Theoretical (intellect)	Practical (will)	Aesthetical (feeling and phantasy)
Elementary School	Grammar (Reading, writing, parsing and analyzing.)	History (of U. S.)	Reading selections from English and American literature Drawing and vocal music
Secondary School	Latin Greek French or German Mental and moral Philosophy	History (universal) Constitution of the U. S.	History of English literature Shakespeare or some standard author (one or more whole works read) Rhetorical (declamation and composition) Drawing and vocal music Study of works of art in painting, sculpture, and architecture
College course for A. B degree	Latin Greek French or German Comparative philology Logic History of philosophy Plato or Aristotle Kant or Hogel	Philosophy of history Political economy and sociology Civil and common law Constitutional history Natural theology and philosophy of religion	Philosophy of art History of literature Rhetoric The great masters compared in some of their greatest works: Homer, Sophocles, Dante, Shakespeare, Goethe, Phidias, Praxiteles, Skopas, Michael Angelo, Raphael, Mozart, Beethoven, etc.

It is understood that many topics named in the above can be replaced by other topics which have the same psychological rank as studies.

(h) *Division of Time*

The following schedule shows the number of lessons each week for each quarter of each year in the elementary schools:

Branches	1st yr.	2d yr.	3d yr.	4th yr.	5th yr.	6th yr.	7th yr.	8th yr.
Reading	10 lessons a week		5 lessons a week					
Writing	10 lessons a week		5 lessons a week		3 lessons a a week			
Spelling lists				4 lessons a week				
English Grammar	Oral, with composition lessons				*5 lessons a week with text book			
Latin								5 lessons
Arithmetic	Oral, 60 min. week		5 lessons a week with text book					
Algebra							5 lessons a week	
Geography	Oral, 60 min. week		*5 lessons a week with text book				3 lessons a week	
Natural Science + Hygiene.	Sixty minutes a week							
U. S. History							5 les. a wk.	
U. S. Constitution								*5 lessons.
General History	Oral sixty minutes a week							
Physical Culture	Sixty minutes a week							
Vocal Music	Sixty minutes a week—divided into 4 lessons							
Drawing	Sixty minutes a week							
Manual Train. or Sewing+Cookery.							One-half day each	
Number of lessons	20 ÷ 7 daily exer.	20 ÷ 7 daily exer.	20 ÷ 5 daily exer.	24 ÷ 5 daily exer.	27 ÷ 5 daily exer.	27 ÷ 5 daily exer.	23 ÷ 6 daily exer.	23 ÷ 6 daily exer.
Total hours of recitation.	12	12	11⅔	13	16¼	16¼	17½	17½
Length of recitation	15 min.	15 min.	20 min.	20 min.	25 min.	25 min.	30 min.	30 min.

* Begins in second half year.
Report of Committee of Fifteen, pp. 93-94, 1895.

2. Critical Discussion of Dr. Harris's Views on the Course of Study.

(a) *A Summary of Fundamental Principles Underlying the Course of Study*

On the basis of the previous discussion, we may state the following, as representing the most important of Dr. Harris's ideas relating to the Course of Study.

1. "The question of the course of study is the most important the educator can have before him,"[40] because it is the means by which the pupil may be brought into relation with civilization.

2. The content or value of the subjects of the course of study is more important than the mental activities involved.

3. An adequate conception of civilization can be obtained in school only through a course of study which gives an outlook upon all the different phases or aspects of life. The subjects in the course are determined by the different phases of social relations.

4. These different phases, or coördinate groups, called the five windows of the soul, are (1) mathematics; (2) geography and biology; (3) art and literature; (4) grammar and the technical and scientific study of language leading to logic and psychology, etc.; and (5) history. The whole elementary course may be considered as the mastering of the art of reading and the application of the art to special fields—for example, literature, arithmetic, grammar, and history.

5. Above all, the course of study should have for its object the imparting of culture through an acquaintance with the treasures of literature, history, music, painting, etc. Its aim should not be a training for a special trade or vocation.

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[40] *Proceedings of the National Education Association*, 1880, p. 174.

6. In the course of study of all schools below the university, each coördinate group of studies should be represented, in at least each year, by one subject. This implies an equivalence of studies, within each group.

7. Each coördinate group of studies as given above involves a different category of the mind. One cannot be substituted for another, psychologically or sociologically. Symmetry of mental development, also, requires the representation in each year of at least one subject of each group.

8. Within the coördinate groups, considerations of psychology may determine the particular order and interrelation or articulation of the topics and sub-topics, the sequence of topics and the adaption of the subject matter to the mental ability of the pupil.

9. The course of study should be staple; it should not be subject to varying waves of public and educational opinion.

10. On the basis of these principles, specialization, involving lack of sympathy in the outlook upon the world and the psychological activities involved, has no place in the course of study of the elementary school, the high school or the college. It should not begin before the university course.

11. The course of study should be well rounded, combining the humanities and the naturalistic studies.

12. It should appeal not to the intellect alone, but also to the emotional, the æsthetic and the ethical aspects of human nature.

13. Greater emphasis should be placed upon the function of the course of study as a means of imparting information than upon its function as a means of inducing the development and expression of the pupil's activities.

14. It should provide proper balance between the fundamental subjects and the so-called "fads and frills".

15. It should harmonize the conflicting claims of form and content.

16. It should be stated in terms of subjects to be mastered—not in terms of activities, projects, etc.

17. Only in schools whose course of study embodies the most important of the principles stated above, can that equal opportunity for growth be given to all children which is fundamental in a democratic society.

(b) *Critical Commentary—Course of Study*

Dr. Harris's views upon the course of study had great influence upon the elementary schools of this country. The Report of the sub-committee on Correlation of Studies of the Committee of Fifteen became the basis for the remodelling of the courses in most of the public, private, and parochial elementary schools. We shall try to evaluate his opinions in the light of experience during the period since the publication, 1895.

1. The acceptance of the sociological point of view made the course of study the centre of discussion in this country for many years. Questions relating to the value of each subject, the claims of new subjects for consideration and the correlation of studies were carefully studied by all educators. Even at the present time, although many new questions have arisen, the discussion of the course of study is the most vital educational question.[41]

2. The previous discussion shows that the "windows of the soul" and the specific subjects to be taught in each major group, the method of grouping the subjects, the time of beginning each subject, the number of lessons, and the number of years during which the subjects are to be studied

[41] Cleveland Education Survey, *What the Schools Teach and Might Teach;* Abraham Flexner, A *Modern School:* The Lincoln School, Teachers College, Columbia University, New York City.

were determined largely by social considerations and deduction from general principles. They were not determined by a scientific study of children's needs and abilities, or, except to a slight degree, by considerations of health and physical ability. And although psychological considerations were taken into account, yet even they were largely philosophical or rational, modified, in a degree by experience, and in a smaller degree by the results of experimental psychology.

We shall see that this lack of knowledge of children had important effects on other questions related to the course of study and the organization of schools.

3. In studying the educative values of the subjects of the course of study, two values were considered by Dr. Harris, one, the objective value, the extent to which the subject brought the pupil into relation with civilization, and the second, the subjective value, the kind and form of mental activity involved. Throughout the discussion, however, Dr. Harris emphasized the content value, the social value of the subject matter, as being of paramount importance. Each subject was to be organized on this basis. Formal drill exercises and topics that had no direct or indirect social value were eliminated or subordinated. New textbooks giving full information on interesting topics were demanded and an attempt was made to harmonize the conflicting claims of the content value and the formal value of the subject matter by uniting them as different aspects of one process. Form for its own sake was discarded, and was to be obtained only through the study of valuable content. The course of study must be rich with real meaning to the pupil.

4. Unfortunately, the theory of self-estrangement held by Dr. Harris (see p. 39) led to the idea that there is an opposition or a gap between the nature of the pupil and the requirements of the course of study. The civilization into which the child is to be led was viewed as an adult

civilization—one foreign to the child's nature. In spite of his love for children, Dr. Harris never abandoned this idea, and never gave expression to the view that the natural growth or development of the spontaneous activities of the child demanded the organization of a course of study in harmony with the child's interests instead of with the learning of an adult civilization.

But Dr. Harris tried to bridge the gap which he thought existed between the pupil and the course of study by applying the truths of psychology to the organization of the subject matter, the sequence of topics and the methods of presentation.

5. In the importance attached by Dr. Harris to the mastery of the content of the course of study lurked a danger of overemphasizing the imparting of facts as the main aim of teaching. This danger is most likely to be realized in a school system in which teachers are selected or rated by the amount of information or book learning they possess, because an intellectual type of mind loves to dwell upon fine distinctions and abstract relations.

The large number of facts which tradition has included under the term "learning" and the constant demands of new subjects for recognition result in many cases in overloaded courses of study and superficial teaching. Recent illustrations of this may be found in the elaborate courses of study, that were adopted in some elementary schools since 1900 in English history and algebra as related to arithmetic. Although the original claims for their inclusion were well founded, the courses in both these subjects soon became so heavy that they are now being eliminated from most courses of study. The valuable elements of each are being incorporated in the courses on history and arithmetic.

The tendency on the part of educators to develop elaborate course of study is a serious danger. The superintendents

who formulate the course of study in the first instance usually have certain controlling aims or principles in mind which they make the basis of their work, and although they realize the desirability of stating the course of study in terms of whole topics, or principles, or "method-wholes," yet the necessity of insuring a reasonable amount of uniformity among the schools in their system and of directing the work of the teachers so that their aims may be realized, constrains them to elaborate the topics in some detail. Principals and teachers then elaborate the course still further into term plans, and again into monthly plans and still again into daily plans. The result of this process of continual analysis and elaboration is to overload the course of study by increasing greatly the number of facts taught and to lose sight almost entirely of the principles and large topics which are of much greater importance. The pupil is forgotten. The dangers of this are obvious.

But these unsatisfactory results are not due to Dr. Harris. In both the deduction of the powers of the mind and the discussion of the course of study, he advocated the opposite mode of procedure. He constantly emphasized the importance of the formulation of fact—producing principles by conception, generalization, and reasoning instead of the memorizing of many unrelated facts. We should note in this connection the similarity between his ideas and the theory of "method-wholes" and "generalization" of the Herbartians.

If teachers and supervisors would organize courses of study and direct methods of teaching so as to realize this thought of Dr. Harris of the value of principles and laws that have meaning for the pupil instead of teaching disconnected and unrelated facts, they would obviate many of the criticisms that arise through the hurried and superficial

character of teaching, the unsatisfactory nature of results, and the overloaded and uninteresting course of study.

6. Another danger lurked in Dr. Harris's view of the course of study—namely, the danger of overemphasizing knowledge of the past at the expense of knowledge of the present. Traditional subjects become entrenched in the course of study and may be retained long after they have ceased to have value. There is danger that the child's mind may be turned to the past instead of to the present and the future; that he may be obliged to study that which has only an antiquarian interest and has been outgrown and is useless. Elimination of topics is often opposed on the ground that graduates of the schools will be considered ignorant by the general public if they are not taught the traditional subjects.

This fear causes the retention of such topics as the Colonial Wars, bank discount and the geography of remote places in the course of study and prevents the substitution for them of such topics as the knowledge of the function of the organs of the body, the inculcation of habits of cleanliness, or the science underlying the telephone or the automobile.

New subjects must usually face the opposition of the general public and the general body of educators. Their claims are weakened, too, by the lack of textbooks and of knowledge on the part of teachers. Therefore, the attitude of educators toward the course of study is usually conservative and changes are made very slowly. This brings upon the schools the criticism that they are not progressive and are out of touch with life.

The presence of this danger in Dr. Harris's course of study was due largely to his worship of Hegel. True Hegelians must be eminently conservative; no true Hegelian

can be a revolutionist. What mankind has done is sacred; changes may be made, but very, very slowly.

But the criterion set up by Dr. Harris that the course of study must be determined by the needs and demands of civilization, protects the course from becoming too inflexible, because it must be changed from time to time to meet the changing demands of civilization. Otherwise, it would soon be out of harmony with civilization and would not be true to its fundamental principle.

In a course of study based on the sociological point of view, the door for the entrance of new subjects is always open as soon as the new subjects are found to be essential elements of civilization, but, fortunately for the children, *not* before they have shown that they *are* essential elements.

Our study of Dr. Harris, therefore, shows that he was abreast of the times and gave an intelligent and appreciative reception to the demands of science, the scientific movement and other new subjects, while emphasizing continually the value of the fundamental subjects. The choice allowed within the groups, the determination of subordinate central principles for the different subjects and the constant insistence upon the content aspect of the subjects in preference to the formal aspects make possible the elaboration of his general scheme into a detailed course which will give full scope to the demands of modern life. A course of study organized on the principles of Dr. Harris is more likely to conform to these demands than one organized wholly on the basis of the child's activities.

At the time Dr. Harris published his course of study in the report of the Committee of Fifteen, it was far in advance of the practice of the times. Even modern courses[42] do not differ from this course as give on p. 106 in essential

[42] See the Cleveland Survey; A. Flexner, *A Modern School*, The General Education Board, N. Y. City, 23 p.

particulars. The elements of difference will be stated subsequently.

7. But is there not an important element of great positive strength in his attitude of conservatism, especially in relation to the subjects of a course of study for elementary schools? Should courses of study for elementary schools be changed at short periods of time even if the changes are made to meet rapidly changing conditions in society? Are there not enough important basic facts and subjects to make courses of study of elementary schools fairly permanent? Some provisions for change and modification there must be, but frequent changes in the basic elements are to be deplored. There should be stability to the course of study, a means of protection against well-meaning theorists, meddlers, impulsive changes of the moment, business men who suddenly become educational experts and selfseekers who try to incorporate subjects which are not for the best interests of the pupils.

In spite of the limitations of a course of study that is determined deductively from a study of the history of civilization instead of inductively from the nature of the child's activities and capabilities, we must admit that Dr. Harris's attempt to give stability to the course of study by formulating a definite series of principles and evaluating the claims of all subjects in the light of these principles was an achievement of far-reaching importance.

8. Nor can the course of study developed by Dr. Harris be justly criticized as emphasizing the intellectual aspect of education at the expense of the emotional and æsthetic aspects. The General Course of Study (see p. 106) and the discussion in Chapter IX (p. 176) show that provision was made for the development of these aspects as well as for the intellectual aspect. For example: in the study of literature, the æsthetic and ethical elements predominate and the fact

that literature and the arts cannot be taught by the same methods or with the same objects as mathematics and grammar is often mentioned.

The failure, in the subsequent development of the schools, to make adequate provision for the development of the finer sides of the child's nature was not due to Dr. Harris. It was due partly to large classes, partly to the ease with which intellectual results can be measured by objective standards in contrast to the intimate personal nature of the tastes and feelings, and partly to the general neglect of the finer qualities in American life in the mad rush of business life. The present tendency toward standards and tests, unless it is guarded carefully, will also contribute to the emphasis upon the intellectual aspect and to the neglect of the spiritual side.

One of the most important contributions of Dr. Harris to education is the insistence upon the necessity of developing tastes and feelings in school through the course of study and the emphasis placed upon the æsthetic and emotional values of the study of great masterpieces in literature, music and other forms of art.

At the present time there is a growing, but inadequate, realization of the necessity of developing tastes and feelings in school. When this realization shall have become keen enough to exert a determining influence on the course of study, the debt we owe to Dr. Harris in this respect will be appreciated.

9. One of the most distinctive features of Dr. Harris's views on the course of study is the attempt to harmonize conflicting points of view and to merge them into a unified whole by the dialetic method. The oppositions between form and content, between the individual and society, between the naturalistic and the humanistic subjects, between the intellect and the feelings, tastes and will power of the indi-

vidual are merged into a whole which gives proper recognition to each aspect in relationship to the others. This also gives stability to the course and prevents undue emphasis on any one aspect at the expense of others. It makes the course of study a coherent unity instead of a patch work of compromises.

According to Dr. Harris this unified course of study, composed of correlated groups of studies which are determined by civilization, logically related to one another and psychologically related to the child as then known, uniform in its large groups for all students in elementary schools, high schools, and colleges, is the only means by which education may realize the full development of all the powers of the pupil, adjust him to all the institutions of society, and secure the full development of intellectual, emotional, and moral nature. We have here, then, the realization of the aims of Pestalozzi, Herbart, Mill, Spencer, and Hegel in the mind of the American philosopher whose broad reading and deep and continuous study enabled him to appreciate and harmonize their conflicting views.

10. The aim of Dr. Harris's course of study is culture. The treasures of literature, history, and the arts, all the spiritual inheritance of the race, are to be placed before the child.

Modern ideas of efficiency and the great increase in the amount of knowledge in each field have resulted in many modifications of our school system not in harmony with Dr. Harris's position that there should be no specialization in any school lower than the university. Elective courses in colleges and high schools, different types of high schools, commercial, academic, technical; trade schools; differentiated courses of study and the introduction of prevocational courses in the elementary schools; theories as to vocational guidance; courses in business English, business

arithmetic, commercial geography, etc., show clearly that the present trend of education is toward specialization and differentiation both of courses and pupils and schools.

What position would Dr. Harris take toward these innovations in school administration?

(a) Certainly, he would oppose the extremes of specialization as shown, for example, in the extreme form of elective courses in high schools and colleges.

"As long" he said, "as these electives are so arranged that the symmetry of the course of study is presented and each department is represented in a proper manner, there is no great injury done to the pupil. But if a branch of study relating to organic nature is substituted for one relating to man, much harm may result."[43]

Yet in 1894, he approved the Report of the Committee of Ten, which recommended four programs: 1st, the purely classical program, 2nd, the Latin-scientific program, 3rd, the modern language program, 4th, the English program, because he thought that each program was sufficiently rich in material.[44]

Experience has shown the wisdom of Dr. Harris in emphasizing the dangers of too much freedom of choice. The extreme form of the elective system is now being abandoned, students are obliged to give representation in their program of studies to a number of different groups of studies and choice is restricted. This view is in accord with Dr. Harris's principles.

(b) We may conclude also that he would oppose strongly any differentiation of courses in the elementary schools which gave undue emphasis to any one aspect of work. He

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[43] *Proceedings of the National Education Association*, 1880, p. 173.

[44] *Proceedings of the National Education Association*, 1894, p. 500.

would oppose courses which emphasize unduly manual work of any kind, or tend to give the mind a special bent in any one direction, or result in arrested development, or aim to train pupils for special vocations. "There are 500 occupations," he said, "why should there not be a course for each?" The vocations of the future are not determined while a child is at school. "Education should take a child *out of his little self* and lift him into the greater civilization that is around him."[45]

Speaking of trade education, as long ago as 1879, Dr. Harris opposed the tendency to teach trades and little else and said that the "good sense of the educational world has not been moved to depart from the even tenor of its way by clamor, and has defended its preference for technical, conventional and disciplinary training of a general character, useful for each and every one no matter what his vocation shall be." "Who can tell," he asked, "in the child, what vocation the individual will best follow when he grows up?"[46]

And in 1892, when the importance of manual training was beginning to be more clearly recognized, he spoke of the constant struggle between education as a lofty ideal of culture and education as a means of fitting the individual for his trade. Both, he said, are good and positive, but not of equal value.[47]

He preferred the system of trade education in Germany to that in France because the former sought to bring out what is educative for the pupil while the latter sought to fit the pupil for a trade. He emphasized the necessity of the cultivation of taste in trade subjects.[48]

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[45] *Proceedings of the National Education Association*, 1891, p. 321.

[46] *Proceedings of the National Education Association*, 1879, p. 145.

[47] *Proceedings of the National Education Association*, 1892, p. 54.

[48] Preface, *International Education Series*, Vol. 12, p. vii, 1889.

(c) This entire subject of differentiated courses of study and pre-vocational subjects is so important that we should consider Dr. Harris's position very carefully.

If experience and careful investigation show that the differentiation of courses of study and the introduction of the so-called pre-vocational subjects do not interfere with the growth of a many-sided interest and the harmonious development of all the powers of the child and if these new subjects are brought into intimate relationship with the fundamental subjects of the curriculum so as to enrich and vitalize them, and if they are taught so as to bring out latent powers of the individual and give him new means of acquiring and expressing ideas, then this movement will be of permanent value.

But there are many serious dangers to be faced.

There may be a tendency to use these differentiated courses and pre-vocational subjects as a means of re-grouping of pupils of the elementary schools on the basis of parentage or physical strength or upon the appearance or non-appearance at different times of certain temporary forms of activity.

The first method is so undemocratic that it will probably never be tolerated in this country.

As far as the second is concerned, we must realize that it does not follow that because a child shows a desire to handle tools when he is 12 or 14 years of age, he should therefore be placed in a manual training school or course for the next four or six years, or that because he is good in arithmetic or in writing business letters he should be placed in a commercial course or a commercial high school. Furthermore, the movement for the introduction of these new subjects should not result in a denial of educational opportunity to pupils of fair ability or to an early introduction to a particular trade. Finally, if the vocational sub-

jects are taught with a view to obtaining nothing but accuracy and facility in certain mechanical activities or in making a limited range of articles for their commercial value, this movement will result in serious harm to pupils.

In considering Dr. Harris's position on this question, we must remember the point developed in discussing the psychological aspect, that he had a decidedly limited knowledge of the abilities and individual differences of elementary school children. He grouped them in large classes, but did not realize this unique individuality. It is difficult to predict at this time, what the final solution of this problem will be. But it is highly probable that, in the future, the development of this movement will be more in harmony with the views of Dr. Harris than with the views of the extreme opponents of his position.[49a]

11. The attitude of the colleges in dominating the courses of study of the lower schools, and in refusing to meet the demands of the times for a modification of their course of study was severely criticized by Dr. Harris.[49b] He considered the college courses too inflexible, too inelastic. He found the lower schools more progressive. They would be even more progressive, he believed, were it not for the domination of the colleges. The same battle is being fought today, although some attempts have been made to overcome the criticism of Dr. Harris.

12. (a) The modern development of different types of high schools, such as general, commercial and technical high schools, and of diversified courses in colleges, is in opposition to Dr. Harris's views. Dr. Harris did not understand the characteristics of adolescent children except in a general intellectual way. He appreciated their broader point of view, their ability to see causes, relationships, laws, etc., but he

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[49a] See Pound, *The Iron Man in Industry.*

[49b] *Proceedings of the National Education Association*, 1879.

looked upon adolescents too much as types and too little as individuals. He did not realize the great changes that adolescence involves—the development of fundamental and accessory muscles and their functions in relation to thought, the growth of social ideals, and the desire to take part in the work of the world, the development of personality and individuality, of tastes, and of moral and religious ideals.[50] Had he appreciated these and other fundamental differences between the adolescent and pre-adolescent periods, he would have seen the undesirability and impossibility of treating all adolescent pupils alike and of trying to make them conform to one type of education. It is surprising, too, that his familiarity with statistics showing the small percentage of pupils who reach high school and college did not impress upon him the necessity of modifying and differentiating the course of study in the high schools and colleges so that a larger percentage of pupils might be encouraged to remain in school for a longer period of time.

It must be remembered also that problems which the schools have been forced to meet through the application of compulsory education laws, the influx of large numbers of foreign children, the problem arising from living in crowded cities and industrial communities, and the demands of modern life for specialized training were not as acute a generation ago as they are today. It is almost impossible to think that we shall ever go back to the idea of Dr. Harris, of a uniform course of study for students in high schools and colleges.

(b) Plans which are in operation now for the articulation of schools, such as the articulation of the kindergarten and the primary school, the plan of carrying on at the same time some of the work of the last year of the high school

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[50] Hall: *Adolescence; Youth, Its Education and Regimen;* Cabot: *The Seven Ages of Childhood;* Tracy: *The Psychology of Adolescence.*

and the first year of the college, or some of the work of the last year of college and the first year of the university, were not advocated by Dr. Harris, although he recognized to a certain extent, the necessity, which is now generally recognized, of saving time in education. In his opinion, each type of school had certain broad distinctive characteristics which differentiated it from others, and although there was some realization of the necessity of articulation, yet no definite plans were formulated.

In discussing the proposed Educational Exhibit of the United States at the International Exposition in Paris, Dr. Harris spoke of the great progress of Germany, and recognized the use of the German school as a great instrument of social progress. He gave as illustrations the development of the production of sugar, and the relationship of commercial education and of chemistry to manufacturing and commerce.[51]

"Is it not a mistake," he said, "that higher education has made, in trying to lengthen the school life of youth by increasing the length of the secondary school course? Is it not better to take a student into college at 16 or 18, and after a course that leads him to see the unity of human leanring, take him into a post-graduate course that teaches him how to specialize and pursue lines of original investigation in the laboratory or seminary?"[52]

He also recognized, with approval, the fact that higher education was becoming more practical and that problems relating closely to the lives of people were being studied and solved in the laboratories of colleges and universities.[53]

13. To what extent did Dr. Harris appreciate the influence

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[51] *Proceedings of the National Education Association*, 1898 : 123.
[52] *Proceedings of the National Education Association*, 1892 : 508; Balliet, N. E. A., 1916.
[53] *Proceedings of the National Education Association*, 1892.

on the course of study of the idea of expression, or of activity as stated, for example, by Prof. James that there is "no reception without reaction, no impression without correlative expression?"[54]

We have seen that the fundamental characteristic of the child to Dr. Harris is self-activity; but his idea of self-activity was philosophical. Furthermore, self-activity, as far as the schools were concerned, was to be directed largely to the mastering of the course of study. The general acceptance of the great discovery of the motor sense and a realization of its importance in education came after the formulation of Dr. Harris's course of study. This is true also of the development of the biological view of mind and the functional view of consciousness with the accompanying emphasis upon the active or expressive side of the child's nature. These points of view had little influence in the formulation of Dr. Harris's course of study or his ideas on methods of teaching. His attitude toward manual training shows this clearly.

In view of his appreciation of the higher type of memory, of thought and of intelligent use of the text book, it would be unfair to criticize Dr. Harris's plan as emphasizing unduly mere mechanical memory (see Chap. IX), but the great modern movement of the motor aspect of education, of putting knowledge to use, of the necessity of a complete circuit of impression and expression for a complete idea, of the whole mind *active,* was not appreciated by Dr. Harris. Indeed, even in Dr. Harris's time, the value and importance of expression by the pupil in many different ways was more clearly seen by Col. Parker than by Dr. Harris.

14. Dr. Harris's course of study was intended for those who could complete it. Although he considered each type of school a unit within itself, yet no special modifications were

[54] James, *Talks to Teachers*, p. 33.

made for pupils who were below the average in ability or were obliged to leave school before completing the course. This, of course was due partly to his failure to appreciate the difference in abilities of individuals.

The many modifications and adaptions of the course for pupils of different abilities and conditions were developed later by other educators largely through the influence and the discoveries of Child Study and Experimental Pedagogy.

15. A question of fundamental importance in considering a course of study is the relative value attached to sense material. Logically, however, this question cannot be discussed here. It will be considered, in some of its bearings in Chapter VIII after a more detailed study has been made of the fundamental subjects of the course. A complete discussion of this question, will be found in Chap. IX in connection with the general subject of Dr. Harris's psychology and its influence on Methods of Teaching.

16. The practical success of Dr. Harris's course of study and the limited success up to the present time of courses based on the principle of concentration, tend to prove the superiority, from a practical point of view, of the principle of coördination as a basic principle for the formulation of courses of study. But the battle between these antagonistic principles is not ended yet, and the influence of Professor Dewey and other educators shows itself in the earnest attempts now being made to organize courses on other bases.[55]

17. Influence of Dr. Harris's Course for Elementary Schools.

Dr. Harris's course of study exercised great influence on the courses of study in the elementary schools of this country. The broad general principles on which it was

[55] Dewey: *Education and Democracy;* Dewey: *The Schools of Tomorrow;* Bonser: *The Elementary School Curriculum;* Bobbitt: *The Curriculum.*

based were readily understood and approved; the inclusion of sociological and psychological aims in proper relationship to each other, the broad view of correlation of studies, the opposition to concentration, the definite organized character of the course although some opportunity was allowed for freedom within the large groups, the emphasis upon the fundamental studies while still recognizing the new subjects as far as was practical at that time; the incorporation of activities for the intellect, the emotions and the will—added to the prestige and practical experience of the members of the committee—combined to make this course a standard by which all courses were measured and to which all should conform. In the quarter of a century following the report of the committee, the friends of Dr. Harris and the American Herbartians, who numbered nearly all the superintendents of large school systems, remodelled their courses of study along the lines of the report. For at least a generation, although some changes have been made to include new subjects, and to eliminate or modify other subjects, most of the courses of study agreed substantially with his course. The leading advocates of other methods of formulating courses of study have not been successful in devising courses which have withstood the test of successful operation over considerable periods of time, with large numbers of pupils and teachers.

The course devised by Col. Parker was regarded as one sided; the attempt of Dr. Dewey to conduct a school in Chicago on the plan of concentration was abandoned after several years of experimentation; the attempts at The Speyer School, the Fairhope School, and other "schools of tomorrow" have not been in existence long enough or on a scale sufficiently extensive to justify superintendents in using them as models.

No report relating to elementary schools of this country has affected them so profoundly as the Report of the Committee of Fifteen. No report on courses of study for elementary schools has had as much practical effect as the report of the Committee on Correlation of Studies.

Considered from the point of view of present-day theory concerning the course of study, we find no mention in Dr. Harris's course of study of activities, projects, etc.

Furthermore, his theory of correlation did not include the integrating of knowledge into new wholes, as shown, for example, in the attempt that is now being made to reorganize the course of study in mathematics in the upper grades of the elementary schools and in the high schools.[56]

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[56] *Report of the Mathematical Association of America*, 1923, *on The Reorganization of Mathematics in Secondary Schools;* Mill, Hugh Robert: *The Realm of Nature.*

CHAPTER VIII

A DETAILED STUDY OF DR. HARRIS'S VIEWS ON THE MOST IMPORTANT SUBJECTS IN THE COURSE OF STUDY IN THE ELEMENTARY SCHOOLS.

A more detailed statement of Dr. Harris's views concerning the most important subjects in the course of study in the elementary schools—language studies, mathematics, geography and history—will now be given. This will be followed by a consideration of his views on these subjects and his attitude toward the teaching of Greek and Latin.

Dr. Harris's General Plan

In the treatment of these subjects, Dr. Harris did not attempt to give detailed suggestions as to sub-topics and methods for each grade. His general plan of treatment included the following:

1. The formulation of a central principle for each subject and the relating of most of the suggestions to it.
2. A definite statement of the aims of each subject. Two groups of aims are presented; first, of course, the sociological aim, then, the psychological aim.
3. From these aims, the topics that should be emphasized and the suggestions relating to methods are deduced.
4. Finally, a presentation of the limitations of the subject and the dangers resulting from giving too much time or attention to it.

The Language Studies

As we might have expected from Dr. Harris's sociological position, language studies—reading, penmanship, spelling, and grammar—are given the most prominent place in the

first eight years of school life because they form the instruments that make human, social organization possible.[1] But reading and writing should be means rather than ends in themselves, because their greatest value lies in the thoughts that may be obtained through their use.

These subjects require a difficult process of analysis, because the pupil must identify the separate words, recognize the separate sounds in each word, and interpret the symbols.[2] This training differs from the training resulting from the observation of differences among material things because of the two-fold character of the word—it is addressed to external sense, eye or ear, and contains meaning addressed to the understanding.[3]

Throughout the discussion of these subjects, Dr. Harris lays emphasis on teaching the meaning of words. The pupil should analyze their content, not their form. If words refer to external objects, make alive again the act of observation by which the word attained its original meaning. If words mean relations, take the pupil step by step through the process of reflection by which the idea was built up. "Repeat the original experiences," he said, "that gave the meaning to concrete words, the original comparisons and logical deductions by which the idea of relations and causal processes arose in the mind and required abstract words to preserve and communicate them."[4]

Dr. Harris opposed the plan of having objects first and words later because the progress of the child in talking shows that the child names objects only after he has made a synthesis of impressions and has formed general ideas.[5]

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[1] *Report of the Committee of Fifteen*, p. 44, 1895.
[2] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 235, 1898.
[3] *Report of the Committee of Fifteen*, p. 43, 1895.
[4] *Report of the Committee of Fifteen*, p. 45, 1895.

The child recognizes the same object under different circumstances, and different objects belonging to the same class by the same name.

"What we mean by things first and words afterward is, therefore, not the apprehension of objects by passive impressions so much as the active investigation and experimenting which come after words are used and the higher forms of analysis are called into being by that invention of reason known as language, which is a *synthesis* of thing and thought, of outward sign and inward signification."[5]

Great stress was laid by Dr. Harris on the idea that the material of reading should consist chiefly of literary selections from standard authors and that pupils should be led to read whole literary classics. Standard literary works are valuable, he said, "not only because they possess the required organic unity but also because they portray situations of the soul, scenes of life, of which the child can attain some grasp."

"They lead him out of himself as spiritual guides",[6] and show the genesis of human actions.[7] But their chief value is that they give the pupil a knowledge of human nature, "a knowledge that enables one to combine with his fellowmen and to share with them the physical and spiritual wealth of the race." They reveal man as a member of social institutions. The theme of the work of art is, usually, an attack by the individual through his deeds upon some institution. This collision between the individual and society resolves itself, in the work of art, into either a comedy or a tragedy.[7] Then, too, they furnish the chief æsthetic training of the elementary schools.[8] This training should be re-

[5] *Report of the Committee of Fifteen*, p. 45, 1895.
[6] *Report of the Committee of Fifteen*, p. 47, 1895.
[7] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 327, 1898.
[8] *Report of the Committee of Fifteen*, p. 48, 1895.

inforced by a study of photographic reproductions of the great works of art, architecture, etc.

The slavish use of textbooks is bad, but "the proper use of the printed page is the greatest of all arts taught in the school", because it teaches the child how to get the original thought from the printed page, how to verify it and to go over the author's thought critically, how to use the wisdom of the race. In this respect, Dr. Harris thought that the study of the printed page is of greater value than the method of original investigation.[9] See also Chapter IX.

The practice of correcting all mistakes made in English by pupils is condemned, because it interrupts the pupil's thought and creates "a pernicious habit of self-consciousness in the matter of verbal expression."[10]

The expression side of language work in the schools is given an important place. The pupil should be given practice in writing exercises and original compositions. Compositions should not be too formal. By relating the topics to the work of the pupil in arithmetic, geography, grammar, history, and natural science, every recitation becomes an exercise in composition, and time is not wasted by confining the lesson to an expression of commonplace ideas in colloquial vocabulary. There should be "a noble use of English speech."[11]

Dr. Harris pointed out that formal grammar has long held sway as the "disciplinary study par excellence."[12] He thought it was destined to hold first place. On the objective side, it shows the structure of language, the logical form of subject, predicate, etc., and therefore, reveals the nature of thought. On the psychological side, it gives valuable

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[9] *Proceedings of the National Education Association*, 1896, p. 60.
[10] *Report of the Committee of Fifteen*, p. 97, 1895.
[11] *Report of the Committee of Fifteen*, p. 92, 1895.

discipline to analysis, logical division, and classification, the art of questioning, and the formulation of exact definitions.[12]

But Dr. Harris realized the limitations and dangers of too much attention to formal grammar, although "no formal labor on a great objective field is ever lost wholly", because it may be carried to the point of retarding or arresting the growth of critical attention and reflection. Also, since grammar is indifferent to the content of language, training in grammatical analysis and paragraphing, etc., may make the pupil indifferent to literary values and result in the habit of attending to the material or texture and not to the structural form.[13]

Therefore, formal grammar should not usurp the place of literary studies by literary methods. The pupil should appreciate the idea that gives unity to the work of art, and its ethical and æsthetic elements. But the tendency to draw sermons from reading was condemned because there is likely to be a reaction of the child against it.[14]

Arithmetic

Mathematics holds the second place in the schools, Dr. Harris thought, because it deals with the laws of time and space, and formulates the logical conditions of matter. Arithmetic is the final step in the process of calculation in which results are stated quantitatively. Geometry deals with spatial forms, mechanics with movement, rest and forces. Algebra and the calculus transform the quantitative functions so that arithmetic may evaluate them.

The objective value of arithmetic lies in correlating man with the world of nature. It is the first great step in conquering nature as far as its quantitative output is concerned.

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[12] *Report of the Committee of Fifteen*, p. 48, 1895.
[13] *Report of the Committee of Fifteen*, p. 49, 1895.
[14] Preface, *International Educational Series*, Vol. 10, 1889.

It makes possible other sciences depending on exact measurement. Its psychological value lies in the exercise of the power of analysis, because the idea of quantity is detached from the idea of quality.

Dr. Harris gave the important suggestion that the first lessons in arithmetic should be based on counting. "As counting is the fundamental operation of arithmetic, and all other arithmetical operations are simply devices for speed by using remembered countings instead of going through the detailed work again each time, the hint is furnished for the first lesson in arithmetic."[15] This is now the general practice.

Later, the pupil should proceed to fractions. That is a more complex idea, involving the idea of ratio between numerator and denominator. Dr. Harris was opposed to teaching decimal fractions before common fractions, because decimal fractions are still more complex. Another important topic is finding powers and roots. Measurement should be emphasized, especially in the first lessons.[16]

Two of the present tendencies in mathematics were initiated by Dr. Harris. He was strongly opposed to "numerical conundrums and other useless mathematical exercises." He emphasized again that there should be no really formal drill for its own sake and that a substantial content should always be gained. He was also in favor of shortening the course in elementary arithmetic. This was to be done by introducing algebra, not high school algebra but transitional algebra. Equations of the first degree and the solution of problems in the "rule of three" and partnership should be taught in the seventh year. For the eighth year, he recommended the teaching of quadratic equations and

[15] *Report of the Committee of Fifteen*, p. 53, 1895.
[16] Preface, *International Educational Series*, Vol. 33, p. 5, 1896.

the solution of problems of arithmetic by the aid of algebraic processes.

The mental weaknesses resulting from devoting too much attention to mathematics were clearly stated. He opposed giving two lessons a day in arithmetic because it doubles the time and gives the mind "a bent in the direction of thinking quantitatively with a corresponding neglect of the power to observe, and to reflect upon qualitative and causal aspects." Mathematics takes no account of causes; it considers only differences in magnitude. Too great an attempt to secure thoroughness in mathematics may produce "arrested development in the mechanical and formal stages of growth." The mind loses its appetite for higher methods and wider generalizations. "Temporary methods of solving problems should not be so thoroughly mastered as to be used involuntarily, for the reason that a higher and more adequate method of solution will then be found more difficult to acquire."[17] There should be a proper joining of the mechanical and intellectual aspects and care should be taken that the pupil does not work too long on the mechanical aspects of the subject.[18]

Therefore, Dr. Harris believed that "with right methods and a wise use of time in preparing the arithmetic lesson in and out of school", five years are sufficient for the teaching of arithmetic, beginning with the second year and ending with the sixth year.

The seventh and eighth years should be devoted to algebraic methods of dealing with problems that involve difficulties in the transformation of quantitative indirect functions into numerical or direct quantitative data.[19] Mental

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[17] *Report of the Committee of Fifteen*, p. 56, 1895.
[18] Preface, *International Educational Series*, Vol. 33, p. 5, 1896.
[19] *Report of the Committee of Fifteen*, p. 57, 1895.

arithmetic should alternate with written arithmetic for two years.[20]

Geography

To Dr. Harris, geography was next in importance to arithmetic as a social study. It is "the study of the earth as the home of man," a "practical study of man's habitat and its relations to him."[21] It is a collection of sciences to describe the earth as a dwelling place of man and to explain its permanent features. The major part of its material relates to the manners, customs, industries of the peoples of the earth and to facts of mineralogy, botany, zoology, etc.

The human features should predominate in this study. The child should begin with that which is nearest to his interests; then he should proceed to the remote. Therefore, we should not begin with continent formation, but with the natural differences of climate and land and water, with the obstacles that separate people, and with the study of the means by which man has removed obstacles and united people, so that each man may share in the productions of all.

"The industrial and commercial is the central idea"[22] and leads to the natural differences in climate, soil, race, etc., and in religion, political status, and occupations which explain the grounds and reasons for the counter process of civilization which strives to overcome these differences. Then should come the inquiry into the building of continents, the action of air and water, the formation of mountains and valleys. But the main purpose of geography is realized in the study of cities, their location, their function for centres for manufacture, distribution, etc. Throughout the study, attention

[20] *Report of the Committee of Fifteen*, p. 58, 1895.
[21] *Report of the Committee of Fifteen*, p. 59, 1895.

should be given to raw materials, products, and the forces that explain their growth.[22]

On the psychological side, geography makes possible accuracy in picturing distant places, gives information that is necessary for the citizen who desires to form current ideas from his daily reading, presents exercise for the memory and the imagination, and develops the thinking power in tracing causes. It has all the educative value of the sciences of geology, zoology, botany, etc.[23]

The improvement which had been made in the teaching of geography was very gratifying to Dr. Harris. We have outgrown "sailor geography," he said, meaning the memorizing of capes, bays, harbors, rivers, islands, etc., as well as the memorizing of capitals and political boundaries. He strongly approved the attention which was then directed to the study of watersheds, commercial routes, industrial products, centres of manufacture and commerce.

He noted with appreciation the improvement made by adopting "new devices to make plain and intelligible the determining influence of physical causes in producing the elements of difference and the counter-process of industry and commerce by which each difference is rendered of use to the world and each locality made a participator in the productions of all."[24]

We should emphasize the "dynamics of geography," he said, the active living forces that produce differences in productions, occupations and races of men.

Dr. Harris approved some of the principles for which Colonel Parker pleaded so strongly, to wit: (1) The danger of a multiplicity of details that are not parts of the whole and obstruct and prevent generalization. (2) Teaching

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[22] *Report of the Committee of Fifteen*, p. 60, 1895.
[23] Preface, *International Educational Series*, Vol. 50, p. IV, 1900.
[24] *Report of the Committee of Fifteen*, p. 62, 1895.

should begin with simple and general wholes. (3) A great mistake of teachers is to lead pupils into a search for alluring details, instead of teaching just enough facts for clear and simple generalization.[25]

The ideas expressed in this section are in advance of the actual teaching of geography in our schools today. The only aspect of the best courses that have stood the test of experience which is not mentioned by Dr. Harris, is that of observational geography, or the development of fundamental ideas, such as drainage, climate, effects of winds and of water, through the observations of the pupils.[26]

History

In Dr. Harris's opinion, history is less valuable at first but more valuable later, than geography. Its social value lies in its study of the institutions of man, the political state and its evolution. It is a study "of the larger, corporate, social, and civil self," [27] of the conditions which make possible the existence of civilized man in his social combinations. The state is the collective man, it makes possible the rational development of the individual man. It deals with the will of man; it moves in the province of motives and purposes. Transcendental freedom is the soul of history; and although history must take into account the external factor, the environment, yet the internal factor, the will of the race, those physical and intellectual traits which are constantly lessening the effects of the immediate environment, must not be overlooked.[28]

This social view of history leads to emphasis upon a knowledge of the duties of citizenship and the evolution of the

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[25] Preface, *International Educational Series*, Vol. 10, p. 4, 1889.
[26] *Course of Study and Syllabus in Geography*, New York Public Schools, p. 4, 1911.
[27] *Report of the Committee of Fifteen*, p. 63, 1895.
[28] Preface, *International Educational Series*, Vol. 25, p. IV, 1893

forms of government that are better and better adapted to secure individual freedom. But good teaching of history should dispel shallow individualism and show the true nature of freedom.[29]

Psychologically, history should lead pupils to learn the method of historical investigation, to discriminate between the important and the unimportant facts, to appreciate the ethical aspects of history and to trace causes and effects. The subject matter should be organized according to pedagogical requirements.

In United States History, instruction should include at first the most important discoveries, and the period of colonization, because the child loves to hear about the great men of his country and the courage of the early pioneers. Then should come the Revolution, the framing of the Constitution, the War of 1812, and the Civil War.

In civics, instruction should begin with the policemen, and other officials of the government, because the higher, collective sense becomes visible through its symbols and acts.[30] A careful study of the outlines of the Constitution for ten or fifteen weeks in the eighth year is strongly recommended. Since we cannot go far in our history without meeting great European movements, even Greek, Roman, and Hebraic,[31] there should be lessons in the seventh and eighth years on the salient points of general history "for the sake of the more systematic treatment of the subject of the lesson and the deeper impression made on the mind of the pupil."[32]

This broad treatment of history is in sharp contrast to the plan of studying the unimportant and isolated facts which, too often, are the aim of the work in history in the schools.

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[29] *Report of the Committee of Fifteen*, p. 65, 1895.
[30] *Report of the Committee of Fifteen*, p. 63, 1895.
[31] Preface, *International Educational Series*, Vol. 25, p. XI, 1893.
[32] *Report of the Committee of Fifteen*, p. 67, 1895.

In this subject, also, Dr. Harris's ideas are in advance of the average teaching of this subject at the present time, especially in the elementary schools. The more recent development of the history of the industrial and commercial activities of a nation, (e.g. the invention and effect of the sewing machine, the harvester, the telephone, etc.) is the only phase of the present teaching of history in the elementary schools which is in advance of Dr. Harris's ideas.

Critical Commentary on Dr. Harris's Views

This more detailed study of Dr. Harris's ideas on the most important subjects of the course of study brings out clearly, again, the salient ideas that were discussed in the preceding chapter.

1. In the discussions on the various subjects, we find again that emphasis is placed upon meaning, not upon form, and upon the determination both of the larger subjects and all the sub-topics of the course by the demands of society. We see that the controlling thought is not the selection of traditional subject matter but the organization of subject matter in the light of principles which will bring these subjects into intimate relation with life.

We may note the following illustrations. In the language arts, attention should be directed to the internal meanings of words, not to their external form; the mechanical and technical aspects of language study should be distinguished from the higher uses for guidance and culture; the reading material should consist of selections from the literary works of standard authors because they "portray situations of the soul, or scenes of life, and lead the pupil out of himself and give him a knowledge of human nature. Memorizing should be restricted to fine passages of prose and poetry, to lists of important dates, and to facts relating to persons or literary characters. In arithmetic, the giving of mathematical conun-

drums was decried, and the work in pure and simple arithmetic was abridged. In geography, the memorizing of lists of capes, bays, rivers, etc., was severely criticized and the major part of the time was to be devoted to the study of the industrial and commercial aspects of the world, the natural differences of climate, soil, and productions, the race, religion and occupations of the inhabitants, the great physical forces and the study of cities. In history, the pupil is to appreciate his relations to the state, the duties of citizenship, and to realize the power to govern himself.

In each subject, the emphasis is placed on its cultural value.

2. We find, too, appreciation of the value of teaching large ideas instead of isolated facts; of the psychological instead of the logical arrangement of the subject matter; of the thoughtful, reflective consideration of the subject instead of the mechanical memorizing of it and of the selection of subjects that will develop the æsthetic and ethical aspects of the child's nature as well as the intellectual aspect.

3. The thoughtful harmonizing of different points of view and the extreme care taken by Dr. Harris to avoid going to extremes is shown by the fact that the paramount importance attached to content does not cause him to fail to recognize that from the practical point of view form is necessary, within limits. Furthermore, he does not permit the broader and more attractive fields of history and geography to lead to a failure to recognize that reading, writing, and arithmetic are fundamental subjects in a course of study.

4. His careful survey includes for each subject: (a) The appreciation of the peculiar objective and psychological values of each subject and leads to the conclusion that each subject has an unique function in the course of study which cannot be performed by any subject of another group. (b) The recognition of the limits of each subject, and of the

dangers arising from carrying the method of one subject into the field of another and of devoting too much study to mathematical subjects, to formal grammar, to slavish use of textbooks, or to a multiplicity of details instead of the formulation of clear generalizations.

5. It must be noted, however, that although the objective values are the result of an intimate knowledge of history and society, yet, the psychological values are stated in general terms, are the result of a rationalistic psychology and, therefore, are not based on intimate knowledge of children's activities and abilities.

Yet, in spite of this, all the topics which Dr. Harris includes in his course of study are within the comprehension of the pupils and all his suggestions as to method have been found by experience to be practical.

6. Certainly, the course of study formulated by Dr. Harris, so well balanced between conservatism and progressiveness in its essential principles, harmonizing the sociological and psychological values of the subjects, emphasizing those topics that relate to life and subordinating those that lead to mechanical memory, drill, and routine, revealing all the heritage of society on the one hand and appealing to all the phases of mind on the other, is a most important and valuable contribution to education.

One test of educational theories is their success when applied practically on a large scale. Judged by this stand, Dr. Harris's course of study has been eminently successful.

7. However, our detailed study emphasizes only more clearly, some of the weaknesses and limitations of Dr. Harris's ideas about the course of study.

(a) Among the most important of these is his failure to express his appreciation of the necessity and fundamental importance of concrete material. He does not bring out the necessity of concrete material either from the richness and

accuracy of the original presentative ideas, or as a basis for the representative activities, or as a means of guiding and controlling movements. For example, although he speaks of the value of geography in enabling the pupil to picture distant scenes and places, yet he does not show that the functioning of the imagination is dependent upon the supplying of rich concrete ideas through the activity of the senses.

There is, therefore, great danger that nature study, geography and history will be taught largely through textbooks.

(b) The value of knowledge as a means of expression is not generally recognized. There is danger of overemphasizing the acquisition of knowledge and underestimating the value of activity and expression.

On account of these two important weaknesses and the emphasis placed on the importance of the textbooks as a means of acquiring knowledge, Dr. Harris's course of study is open to the criticism of being literary and abstract, and out of harmony with the needs of the pupils. Especially is it true that in the practical application of his ideas by those who had neither his deep learning nor his breadth of view, there was great danger of a one-sided development of his theories along the lines of the mastery of abstract knowledge without regard to its meaning or application.

8. The suggestion that careful studies should be made of entire classics has been followed in each grade of the last two years of most of the elementary school courses, and in all the grades of the high schools, since the report of Dr. Harris's committee, with excellent results in general.

In spite of the soundness of the reasons advanced by Dr. Harris, and the value of this study in the hands of many teachers, the success of the plan in the elementary schools has not been as great as he expected. The ideas expressed in the classics are often beyond the limited experiences of the pupils, and the necessity of continuing the study, piece by piece, over

a long period of time causes many children to lose interest in the classic before it has been finished. Then, too, the tendency toward perfection, the emphasis on the results of examinations and the extreme detail involved in two or three repetitions to which the study was sometimes carried, resulted in a positive dislike for the classics. These defects, however, are not the results of Dr. Harris's ideas.

At present there is a strong tendency to reduce the amount of time devoted to the study of single classics in elementary schools and to devote the time saved to reading selections from modern authors—especially those that are interesting to pupils and give knowledge of the most important topics in history, geography, current events, and science.

9. The influence of the following ideas also was not as beneficial as had been expected.

(a) Theoretically, the inclusion of algebra and elementary geometry in the course of study of the elementary schools, should extend the pupil's ideas of number to include algebraic quantities, and the application of the equation to the solution of arithmetical problems should reduce the time allotted to arithmetic and make clearer and simpler the solution of difficult mathematical problems. But the practical results have been, in most cases, that the course of study in mathematics has become overloaded with formal high school work in pure algebra, the solution of meaningless algebraic problems and the memorizing of definitions of algebraic terms and rules. Besides, instruction in the solution of arithmetic problems by algebraic processes did not appeal to pupils of the elementary schools. This may afford confirmation of Dr. Harris's theory that excessive drill in any one set of methods predisposes the mind against a new method. Even when the method of the algebraic solution had been recently taught, pupils solved problems in the old arithmetical method unless specially directed to apply the algebraic method. It was found

too, that the number of valuable problems which required solution by algebraic methods was comparatively small.

Consequently, instruction in algebra and geometry has been eliminated by degrees from elementary schools. The permanent contribution will probably be the use of the algebraic equation as an instrument for the solution of some arithmetical problems.

Exercises in geometry found favor for a while, especially in the form of inventional geometry. But they did not remain long, although they probably affected the methods of finding areas and volumes by emphasizing the necessity of constructive exercises and first hand knowledge by the pupils of the areas and solids studied.

(b) The inclusion of general history—Greek, Roman, English, etc., as a part of the course of study in history, followed the same course. At first, courses of study became overloaded with details of the history of foreign countries. In some courses of study, an entire year was spent on this work, thereby breaking the continuity of the study of American history. Later, these studies were abandoned as separate subjects. Dr. Harris's idea, however, is now applied by incorporating as an integral part in the teaching of the topics of American history, the essential relations of the topics to related European history; for example, the voyages of early discoverers are shown to be the result of the desire for a shorter route to India; the settlement of different colonies is related to the conditions in Europe which resulted in colonization here, etc.[33]

(c) Perhaps the topic that has had the most unfortunate influence on the courses of study, is the emphasis placed by Dr. Harris upon the value of formal grammar. We noted that he said it had long held sway as the "disciplinary study par

[33] *Course of Study in History for Elementary Schools*, New York, 1914-1915.

excellence," and he thought that it was destined to continue to hold first place.

But careful study shows that the value of formal grammar, both as an aid to correct speech and writing, and as a disciplinary subject has been overrated. Many who are conversant with formal grammar speak incorrectly; few apply their knowledge of grammar, consciously, to the correction of speech. We are realizing more and more that the fundamental principle of good teaching of language is the imitation of models of excellent English; that as far as most people are concerned, the ability to speak and write correctly and elegantly is the result of unconscious imitation and of continual practice rather than of deliberate analysis. The development of "direct" or "natural" or conversational methods of studying foreign languages and the rapid progress made by those who study by these methods show that it is not necessary to master the intricacies of formal grammar to use a language correctly and fluently.

One of the lines of improvement in our courses of study will be the reduction in time and attention devoted to formal grammar.

Value of Greek and Latin

An interesting illustration of the application of Dr. Harris's principles to the course of study is found in his high estimate of the importance of instruction in Greek and Latin.

He based his strong approval of the teaching of these subjects upon the thought that the spiritual evolution of civilization has come down to us through Greece and Rome, that these countries have made distinct contributions to the world's civilization, and that these contributions can be appreciated by a mind imbued with the classical spirit through the study of Greek and Latin.[34]

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[34] Preface, *International Educational Series*, Vol. 47, p. VIII, 1900.

Combining this idea with the other idea that "the language of the people is a sort of spiritual clothing"[35] by which the life of the people can be understood, Dr. Harris maintained that a pupil who has studied Greek and Latin, leaves high school and college with a double childhood experience—one modern, one ancient, the latter a key or clue to the former. All who get this higher education have had a new birth, although they are rarely conscious of the process.[36] "To acquire a familiarity with a language is in some measure to learn to think in it, and to look at the world after the manner of the people who made the language.[36]

Another reason given is the large number of words used in other subjects that come to us from Greek and Latin.[37] It is interesting to note that the disciplinary value, which is emphasized by most advocates of the teaching of these languages, is not mentioned by Dr. Harris.

Greek and Latin to Dr. Harris are not dead languages; they are essential, living elements of a liberal education, forming the vestibule of education; other subjects form the superstructure.[37] French and German cannot be substituted for Greek and Latin. The latter are presuppositions of English; the former are coördinate with it.[38] A classical course of study is like a palm tree; it has a tall stem which suddenly expands into foliage; it educates the majority of the real leaders of society.

Of course this emphasis upon the value of classical languages is extreme and is out of harmony with present tendencies. In 1922, out of a total register in the high schools of New York City of 91,351 students, only 166 students were

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[35] Preface, *International Educational Series*, Vol. 23, p. VII, 1892.

[36] Preface, *International Educational Series*, Vol. 47, p. IX, 1900.

[37] *Proceedings of the National Education Association*, p. 74, 1906.

[38] *Proceedings of the National Education Association*, p. 174, 1880.

taking Greek, and 19,402 students were taking Latin. However, the number of students of these languages is increasing.

As Dr. Maxwell said, in criticizing Dr. Harris's position,[39] it is absurd to assume that a pupil who spends hours studying the conjugations, declensions, syntax, and vocabulary of a language is absorbing the thought and aspect of the civilization of the people. Latin declensions do not admit us to Roman temples, nor Greek conjugations to the holy of holies of Greek art. The knowledge of Greek and Roman civilization, like the knowledge of the Bible, should come through translations. Indeed, we may add, this formal study of a language is more likely to engender a dislike for the civilization it represents and to prevent students from continuing their studies into the art and literature of the people. Instead of being the vestibule, Greek and Latin have been to thousands and thousands a barred door to education. Furthermore, the modern appreciation of the necessity of the most economical use of time, as well as the realization of the value of other subjects of study, have brought out clearly the tremendous waste resulting from the expenditure of so much time and energy in the study of Greek and Latin by those who do not profit by such instruction. This was accentuated by the formal nature of the methods of teaching, because teachers of Greek and Latin opposed modern methods of teaching their subjects long after these methods had been adopted by teachers of modern languages.

But a complete presentation of Dr. Harris's views upon this subject requires mention of the fact that his habit of considering both sides of a question led to a realization that the study of the classics could be abused. Seven hours a week for nine years, he said, is too much to give to Latin. All instruction given in addition to the proper amount arrests development.

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[39] *Proceedings of the National Education Association*, p. 510, 1894.

One often finds students who have taken honors in the classics, "who seem to have lost interest in the modern world." "They have alienated themselves from the present and cannot return to it and grapple with its problems."[40] This, he said, is wrong. The object of the school is to fit for complete living in the sense of conquering nature and combining with one's fellow-men. "The study of the past is a means of understanding the present, and not for adopting the past as a substitute for the present."

But in spite of this qualification, which was not written until 1899, the great weight of Dr. Harris's influence and authority was continually exerted in favor of Greek and Latin and in opposition to the offering of electives and the substitution of other languages.

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[40] Preface, *International Educational Series*, Vol. 47, p. XII, 1900.

CHAPTER IX

DR. HARRIS'S VIEWS ON PSYCHOLOGY AND METHODS OF TEACHING

In this chapter, we shall consider more in detail than we did in a previous chapter (Chapter V) some important principles of Dr. Harris's psychology and his ideas on methods of teaching.

That the mind is a unit, that all its forms of activity are but different manifestations of one self, followed logically from Dr. Harris's central monistic philosophic position, as well as from his theory of self-activity. He, therefore, opposed the current faculty psychology. But as this theory produced serious consequences, both in the theory and the practice of education, Dr. Harris developed a theory of mind which, while taking into some account the different modes of activity with which experience was familiar, considered consciousness fundamentally a unity, showed the interrelation of the different powers of the mind to one another, elaborated a view of mind in which the higher powers absorb and supersede the lower, and emphasized the dependent and transitory nature of some activities in contrast with the superior character of others.

He sought by a theory of "genetic deduction" to derive the later powers from "the inherent growth of the earlier forms."[1] His theory was, to a certain degree, an evolutionary theory of the powers of the mind. According to this theory, the lower powers are absorbed by the higher ones; they have certain "constructive activities which through their own

[1] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 243. 1898.

changes will result in the later forms."[2] The lower faculties are limited, but do not know their limits; they perish as the higher ones develop; but they never perish until their function is provided for in a more complete manner.[3]

All the faculties of the mind are manifestations of self-activity; they rise in a scale. First is mere animal feeling, then in order, sense perception, memory, common sense, reflection, reason. "Each new faculty, therefore, is a new stage of self-consciousness."[4] The higher explains the goal and destiny of the lower.

A few illustrations of this theory will make its meaning clearer and will form a basis for deduction of methods of teaching.

The Interrelation of the Powers of the Mind

1. *The Relation of Perception and Conception*—Dr. Harris held that the function of sense-perception is to see individual things, and that, although it is indispensable, it is nevertheless a crude and subordinate activity.[5] Perception is limited, he said, to the objects that are present to the senses at any given time; it deals only with things that are here, now;[6] it acts only on external excitation, the mind being relatively passive.[7] Therefore, it leads to an atomistic view of the world, to a view which considers that the world is made up

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[2] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 253. 1898.

[3] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 235, 1898.

[4] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 233, 1898.

[5] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 35, 1898.

[6] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 169, 1898.

[7] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 178, 1898.

of a number of separate, independent, real objects.[8] A mind limited to sense-perception, Dr. Harris emphasized, is a mind of a very low order.

A higher form of activity is necessary to deal with images or memories of objects that are no longer present to the senses, and to see objects, not as individuals but as members of a class or of a species. This is the activity of conception which not only sees the individual object, as perception saw it, but sees it in a broader light, in its manifold relations to other objects. A mind of this type is on a higher plane than the mind limited to perception; it has ascended to a higher scale of self-consciousness. Perception perishes as perception, but its function is performed in a better way by conception; conception absorbs perception.

2. *The Relation Between Memory and Thought*—The lowest form of representation is recollection; here the mind transcends the limits of time with which perception is restricted.[9] But mere recollection reproduces only what has been perceived; it results in a large number of recollected unrelated images of perceived objects. Memory proper is a higher form; in this activity the mind is able to group objects or events into wholes of experience.[9] It uses classes and general ideas to aid in systematizing experience; it makes language possible, because language deals with general terms.[10]

Mechanical memory, then, becomes absorbed in a thoughtful reflective memory by which individuals are recalled through types, processes, and universals.[11] Memory, in its highest form "does not reproduce mere images, but only the

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[8] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 33, 1898.

[9] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 171, 1898.

[10] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 172, 1898.

[11] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 234 1898.

concepts or general ideas of things;"[12] it becomes "generative;" it can deduce from given data, the other data that stand in relation to it.[13] The mind has reached a new stage of self-consciousness, having outgrown the limits of mere recollection. Memory is not a simple homogeneous activity. It is a series of activities "rising in a scale from the mere representation up to a sort of creative memory which, recollecting the law or principle, deduces the picture or thought of the object with greater accuracy than the merely mechanical memory retains it."[14]

By the aid of general ideas we are able to recall particular facts or drop them out of sight. By learning to comprehend principles, we become independent of memory to a great degree; "we throw away the steps in the ladder of discovery."

3. *The Three Stages of Thought*—Dr. Harris's theory of three stages of thought—common sense, reflection, and reason—is presented in Chapter II. We saw there that Dr. Harris held that the highest intellectual activity is reason in its fullest and freest development. All other activities are imperfect and limited; reason alone is capable of full insight. Therefore, "The most important end of intellectual education is to take the pupil safely through the world theory of the first and second stages—namely, sense-perception and the relativity doctrine—up to the insight into the personal nature of the Absolute. All parts and pieces of school education and all other education should have in view this development of the intellect."[15]

Courses of study and methods of teaching should have for their intellectual aim the development of reason, not of perception or memory.

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[12] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 175, 1898.

[13] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 176, 1898.

[14] Preface, *International Educational Series*, Vol. 7, p. 8, 1890.

[15] Harris, *Psychologic Foundations of Education*, p. 9, 1898.

The same idea is expressed by the scientific writers of our day in the statement that the highest intellectual aim is the discovery of truth—the organizing by reflection of the innumerable items of acquired knowledge into conceptions of varying degrees of generality.[16]

But the view of Reason held by Dr. Harris had a number of limitations when considered in the light of present knowledge based on the study of children.

(a) It was a philosophical, not an empirical idea. Dr. Harris developed his theory of Reason on the basis of his knowledge of the theories of great philosophers, in the same general way that he developed his ideas of God and freedom, by reasoning about reason.

(b) Reason, therefore, was generally abstract and transcendental. Its object was to arrive at the eternal, universal laws that rule the world. Its method was expressed by the laws of logic. To a certain extent, it was above the concrete affairs of the world and lived in the realm of abstract ideas. The higher the type of Reason employed, the more abstract the terms and the more universal the results.

Reason was a great searchlight by which the world was illumined. Harris admired the descent from Reason to the particular applications more than the ascent from facts to principles.

Modern thought holds a different view, as is shown by Dewey's theory. In it, thought is brought into intimate relations with all physical and social activities.

In Dr. Harris's conception of Reason there lurked a grave danger of the development of a number of antitheses or dualisms, which may be stated as follows: 1. Which is the better method of obtaining knowledge—through activity of the reason or the activity of the senses? 2. Which is the more valuable knowledge, abstract truths, or particular, concrete

[16] Ward, *Outlines of Sociology*, pp. 106-107.

facts? 3. What is the aim of reason, the formulation of general laws or principles or the guidance and control of activities?

It is of prime importance that these antitheses be grasped clearly in this study. Although I endeavor to show in other parts of this discussion that Dr. Harris brought these extremes into relationship in his own theories, yet these opposite points of view are constantly found in educational discussions and have the most important bearings upon the attitude of educators toward the function of the course of study, the nature of methods of teaching, and the determination of moral conduct.

We shall see that Dr. Harris sought to harmonize these antitheses by his theories of the Logic of Sense Perception and the Nature of the Concept.

The Logic of Sense Perception

To a philosopher who held, as Dr. Harris did, that all the laws, customs and social forms of the world are the products of reason, that the whole world is a rational process, the forms in which the mind organizes or sees the world are of transcendent importance.

To the empiricist, the world impresses itself upon the mind as a ready-made affair. Kant had shown that perception is the result of a process by which sensations are organized into knowledge by means of the categories of the understanding. In other words, he showed that perception is not immediate, but is the result of a mediated process or syllogism.

One of the most original contributions of Dr. Harris to philosophy and psychology was his analysis of the syllogism involved in sense-perception and his brilliant insight into the functions of the three figures of the syllogism in the psychologic process. For centuries, logicians had considered the second and third figures as useless and had tried to devise

means for getting rid of them by converting them into the first figure. The famous doggerel beginning "Barbara, Celarent, Darii," etc., is an illustration of this attitude. But Dr. Harris, inspired by a remark of Hegel that each figure plays "an essential rôle in some one or more provinces of self-activity and especially in that of the mind,"[17] investigated the significance of certain syllogisms in the second and third figures, with the result that the whole process through which the mind goes in organizing its sense-perceptions became revealed to him.

To state the mode of procedure briefly at first: Sense perception begins by identifying the object as a member of a class through some characteristic or class mark; this is done by the second figure of the syllogism; sometimes, the identification may be made through the observation of one characteristic, sometimes it requires a series of observations. The form of the syllogism used in this identification is not necessarily valid and, therefore, perception uses the first figure to prove the results of the second figure. It calls up feature after feature which the object identified should possess and, using the first figure, proves the presence of these features. Each additional feature is an additional verification of the probability that the first identification or recognition was correct.

To state the process in detail, let us take the illustration given by Dr. Harris: This object has a cross on the summit of its spire; it is a church spire.

To arrive at this identification, sense-perception uses the second figure, which says—

S is M
This object has a cross on the summit of its spire.
P is M

[17] Hegel's, *Logic*, p. 362.

Church spires are cross-crowned.
Hence S is P
Hence this object is a church spire.[18]

But this form of the syllogism is not valid; the conclusion is not necessarily true. Perception is often deceptive and must be verified. To do this, other characteristics which have been associated with the class under which the object has been identified are called up. The observer calls upon recollection, upon his stored-up experience, for additional characteristics which should be present *if* the identification is correct. A church spire should have a belfry, a clock, a steep slope above, etc.

This activity takes the form of the first figure, as follows:

M is P
(Some) church steeples have belfries.
S is M
This is a church steeple
Hence S is P
Hence it has (or may have) a belfry.

Since this form of the first figure is not necessarily valid, we look for the new characteristic, the belfry and identify it by the second figure.

I may also conclude by the first figure that the church spire should have a clock, and try to identify it by the second figure, and continue these additional deductions and identifications until I am convinced that the object is a church spire. Each additional characteristic which is found to be present is an additional verification.

The reader will notice that this theory brings out the importance of apperception in perception. It shows also that classification and growth of experience modify perception greatly. Perception is not mere seeing; it is interpreting in the light of former experience.

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[18] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 66, 1898.

Here we see another reason why Dr. Harris considered sense-perception and mechanical memory subordinate activities and emphasized thoughtful memory and reason.

The Nature of the Concept

In discussing the relationship of perception and conception we stated that perception becomes absorbed by conception, that conception performs the function of perception in a broader and more complete manner. We shall now consider Dr. Harris's idea of the nature and mode of formation of the concept.

The theory that concepts are general notions arising through abstraction from many particulars was not accepted by Dr. Harris. He held that a concept is not a mental image because mental images are always individual in their reference—that is, a mental image of a bird must have particular qualities, and because it is impossible to form mental images of forces, relationships, etc. Besides, images are inadequate to represent all the general notions that one can form—for example, we can think force and relations, but we cannot image them.[19] Nor are concepts faint and somewhat inaccurate images of sense-impressions.

The view of nominalism that concepts are mere devices for knowing and reasoning, mere symbols of objects that are too numerous to be mentally represented, is also inaccurate.[20]

But concepts, according to Dr. Harris, are closely related to the great formative or destructive forces which are shown in the processes of the world. The processes abide while their products come into being and pass away.[21] They represent the history of things; they arise through an attempt to go over in the mind "the real process in which things are ex-

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[19] Harris, *Psychologic Foundations of Education*, p. 40 and 41, 1898.

[20] Harris, *Psychologic Foundations of Education*, p. 41, 1898.

[21] *Journal of Speculative Philosophy*, Vol. 19, p. 204.

plained by our experience.[22] In perception, the oak and the acorn are different things. But conception sees a generic energy, which manifests itself in both. It sees the relationship of cause and effect between oaks and acorns.

The general notion oak does not mean a distinct individual or group of individuals, but an energy, a life process of assimilation and elimination which produces an indefinite number of oaks, having the acorn, sapling, tree, and acorn as different stages in its manifestation, "a continuous cycle of reproduction of the species oak, a transformation of the one into the many."[23] The energy is a producing cause which results in many individuals. The formation of a concept requires the comparison of the recollection with reality. But as things of sense are only partial manifestations of their pure selves, conception implies a higher order of things than sense objects.[24] Experience can inform us only that something *is*—not that it *must* be. Things must be thought of as specimens or representative of a (real) class which is generalized in a definition, which states the "cause-that-produces-this-kind-of-appearances."[25] The concept is the definition. We must look beyond mere things to their life processes, to the energies that cause them. The energy is more real than the result. We see, therefore, that Dr. Harris agreed with the theories of Plato and Aristotle, in preference to the theory of nominalism.[26]

A concept may arise through a study of only one object. When another object is observed, it is subsumed under the concept.[27] Our concepts are constantly corrected and en-

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[22] Harris, *Psychologic Foundations of Education*, p. 42, 1898.
[23] Harris, *Psychologic Foundations of Education*, p. 192, 1898.
[24] Hegel's, *Logic*, p. 31.
[25] Harris, *Psychologic Foundations of Education*, p. 195, 1898.
[26] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 231, 1898.
[27] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 85, 1898.

riched by additional experience,[28] and in forming them we may neglect many characteristics and fix attention upon others for special purposes. This leads to classification.

Language is necessary for conception. Since concepts are definitions, the richer the vocabulary of a language, the more numerous and more sharply distinguished and delimited are the concepts.

The concept is dynamic. It may be used as a means of recreating ideally objects of our past experiences.[29] All images are only special illustrations of it. It is the basis of the combining, directing, organizing power of man,[30] of his ability to adapt ideas to new conditions. By it, individuals may be recognized, interrelated, interpreted, differentiated, and classified.

How do general concepts, definitions, arise logically?

Stated briefly, Dr. Harris held that new classes arise by the addition of new attributes to an old class; new qualities may result in new classes. This is done through the third figure of the syllogism which defines new classes by making a new synthesis of traits. If all eagles which have been observed had black heads, a new eagle, a bald-headed eagle, will be recognized as an eagle through its similarity with other eagles, and then the new characteristic will be combined with the general idea of eagle, and a new subclass, bald-headed eagles, will arise.

The third figure predicates as follows:

M is P
M is S
Hence (some) S is P.

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[28] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 87, 1898.

[29] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 208 1898.

[30] Preface, *International Educational Series*, Vol. 27, p. VII, 1894

Each premise is the result of observations which must have been performed before the third figure can begin to function. The third figure unites these two identifications or observations, forming a new class containing both qualities. At first, the qualities noted are the striking ones, to sense, and classifications are based on these qualities; later, the essential qualities, those that determine the relation of the object to others on the basis of cause or effect are noted and are made the basis of classification. Each synthesis of the third figure becomes a class definition under which an indefinite amount of experience may be stored up by the second and first figures.[31] Even if there is only one object before us, the traits of that object may define a possible class.[32]

Dr. Harris's emphasis on the dynamic or energetic view of the concept, as distinguished from the nominalistic or abstract view, has valuable practical applications to method in education. It refutes the theory which was commonly accepted for a long time that concepts are formed by abstracting a common characteristic from a series of percepts. It emphasizes the concrete nature of the concept by using it as a means of re-creating concrete processes and objects instead of considering it as removed or separated from reality. To use Herbartian terminology, the concept-forming process does not end with generalization; the process attains its reality and fulfills its mission in the step of application.

This theory shows also that it is not necessary to wait until a number of examples have been studied, but that a concept may be formed from one example. New objects are related to the concept through elements of resemblance and difference. Experience produces a modification of concepts, the formation of new subclasses and a continually broader view.

Since modern educational thought has added little that is

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[31] Harris, *Psychologic Foundations of Education*, p. 85, 1898.
[32] Harris, *Psychologic Foundations of Education*, p. 86, 1898.

substantially new to the doctrine of the concept, Dr. Harris's contribution is most illuminating and fruitful in relation to methods of teaching.

Commentary on Dr. Harris's Views on Methods of Teaching

Some important educational implications of Dr. Harris's theories of psychology should receive attention at this point.

In view of his doctrine of the relation of psychology to methods of teaching, we may anticipate that his theories influenced his ideas on methods of teaching to a great extent.

Some important ideas on methods of teaching were discussed in the chapter on "A More Detailed Study of the Course of Study" (Chapter VIII). Others will be considered here.

1. Dr. Harris's theories on psychology recognize and emphasize the unity and the great complexity of the mental processes. He shows that the mind does not consist of a number of separate independent categories, each supreme in its own field, but that, on the contrary, it is a unit of interrelated processes, some reënforcing others, some inhibiting or restricting the activity of others. Overemphasis of sense-perception may interfere with the development of the imagination; over-cultivation of mechanical memory may arrest thought. Both in the course of study and the methods of teaching education must seek to preserve a balance between the different phases of the mind's activity. "The accumulation of one activity upon another, each higher one acting upon a lower one, is a continued process of involution which seems at first wholly incomprehensible."

2. The theory is an evolutionary theory of the activities of the mind. It would be giving too much credit to Dr. Harris to say that his theory was evolutionary in the sense of gradual continual growth of the powers from one stage to another, as the seed grows into the plant, the plant into the flower, the

flower again into the seed. But it is evolutionary in the sense that the higher powers are explained in the light of their history and genesis, and the lower in the light of their destiny and goal.

The difference between the lower and higher powers is not due to the presence or absence of phases of thought in any particular activity. The whole is present at all times, but is not consciously perceived to be present. "Even sense-perception is not a simple act; it can be analyzed." "The whole structure of reason functions in every act of mind, no matter how low in the scale."[33]

3. The theory is not based on scientific experiment or investigation. It is not in harmony with the theories of contemporary psychologists.

4. The theory gives a proper place and a definite function to the so-called "lower" powers of the mind. They are not considered useless. They have a function to perform which is indispensable both on account of its own intrinsic value and its relation to the higher powers that will absorb it.

But the limits of the "lower" powers are stated very clearly and definitely. These powers are transient, elemental and limited. They should not be considered the goal or aim of education.

Throughout all the discussions of the activities of the mind, Dr. Harris emphasizes the great importance of the higher powers, especially the activity of reason or insight. The higher powers are supreme; they include the lower; they do the work of the lower in a broader, deeper way; they alone can give world-views—insight into the highest and noblest ideas. Conception is more valuable and should play a more important part in education than perception; memory, than recollection; reason, or insight, than understanding.

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[33] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 63, 1898.

5. The contrast made in this theory between the functions and importance of the lower and higher powers of the mind leads to the possibility that the value of the lower powers may be underestimated and that they will not be given an opportunity to develop to their fullest extent.

An underestimation of the value of a restriction of the development of the lower activities would be particularly unfortunate in its educational bearings. It would lead to a neglect of sense perception and sense training in education, to an overestimation of the value of symbols, to the early introduction of reading, writing, and number work to the exclusion of sense training, physical development, and first-hand acquaintance with objects. It would lay the schools open to the old criticism of teaching words instead of things, of emphasizing form instead of content, of neglecting to appreciate the intimate dependence of the higher activities upon the lower and of failing to regard the mind as a functional unity manifesting its energy in different aspects of one psychic activity.

To some extent these and other related criticisms may be urged justly against Dr. Harris. Nowhere does he speak strongly and unreservedly of the advantages of perception and recollection. He often emphasizes the opposition between sense perception and reason; he does not give expression to the idea that both activities may be integral parts of one psychic process. Thinking is not elevated sense-perception, he says, "but it is wholly a reaction against it."[34] The emphasis is always placed upon the limitations of the lower activities and the superior advantages of thoughtful memory and reason.

The form in which Dr. Harris expresses his theory might lead many to consider that sense-perception and recollection should be cultivated for a short time only, and in a limited

[34] *Educational Review*, Vol. 5, p. 422.

and restricted way, and then abandoned in favor of the higher and more spiritual activities. All idealistic and rationalistic systems are open to these criticisms.

6. But a careful consideration of all of Dr. Harris's writings, of his entire philosophical and psychological system, and of the influence of the philosophies of Kant and Hegel on his ideas leads to the conclusion that, in general, these criticisms are not well founded.

As a student of Kant, Harris knew that all knowledge begins with experience, that cognition can be awakened only by objects which affect our senses and produce representations;[35] that the power of reason, deceiving itself, as it did in Plato, might abandon the world of sense on account of its narrow limits and venture upon the wings of ideas beyond it into the void space of pure intellect and make no real progress;[36] that our knowledge springs from two sources in the mind, the first of which is the power of receiving impressions; that neither conceptions without an intuition corresponding to them or intuitions without conceptions, can afford cognitions;[37] that "thoughts (concepts) without content are void, and that intuitions without conceptions are blind;" that neither of these faculties can exchange its proper function;"[38] that the noumenal world can never be known and that its existence is predicated upon the only world we know, the phenomenal world; that "though all our knowledge begins with experience, it by no means follows that all arises out of experience, for, on the contrary, it is quite possible that our empirical knowledge is a compound of that which we receive through impressions and that which the faculty of cognition supplies from itself."[39]

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[35] Kant's, *Critique of Pure Reason*, trans. by Meiklejohn, p. 2.
[36] Kant's, *Critique of Pure Reason*, trans. by Meiklejohn, p. 6.
[37] Kant's, *Critique of Pure Reason*, trans. by Meiklejohn, p. 45.
[38] Kant's, *Critique of Pure Reason*, trans. by Meiklejohn, p. 46.
[39] Kant's, *Critique of Pure Reason*, trans. by Meiklejohn, p. 1.

From Hegel, Harris learned that although history is a rational process, the manifestation of reason in the objective world, yet its manifestations can be known only as observed in the external world; and that the theories developed must not do violence to the facts as discovered by careful painstaking inquiry;[40] that philosophical history is not the treatment of history à priori, or in the sense that its material is passive, but a thoughtful consideration of history which adheres to its data;[41] that "philosophy seeks to discover the substantial purport, the real side of the divine idea, to justify the so much despised Reality of things."[42]

Therefore, it is wrong to conclude that Dr. Harris failed to appreciate the fact that knowledge which comes through the senses is fundamental and indispensable. He strongly praised Horace Mann for substituting things for textbook memorizing and said, "The object lesson and the study of natural science are the watchwords of reform in methods of instructions."[43]

Furthermore, the attitude of Dr. Harris toward experimental studies in education and the child study movement (see Chapter V) shows his appreciation of the value of empirical knowledge. In his comparison of Pestalozzi and Herbart, he says, "All writers uphold the Pestalozzian doctrine of instruction by object lessons."[44]

All these considerations and the statements made in this chapter that the higher powers *absorb* the lower, but that the lower are not absorbed until their functions are performed in a more complete manner, that the difference between the higher and lower activities is not due to absence of thought, show that Dr. Harris did not intend to sharply differentiate

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[40] Hegel's, *Logic*, p. 26.
[41] Hegel's, *Logic*, p. 52.
[42] Hegel's, *Logic*, p. 84.
[43] Preface, *International Educational Series*, Vol. 39, p. IX, 1896.
[44] *Educational Review*, Vol. 5, p. 417.

and contrast the two groups of activities but that the lower should be considered as merging gradually into the higher and that the functions performed by the lower activities are not lost to consciousness through their absorption. Perception becomes absorbed in conception, but the function of perception is still performed by conception; recollection does not perish as an activity in consciousness when it is absorbed by memory, but memory is a more complete form of recollection; thought, in its highest stage still includes the lower stages in every interrelation of activities.

The practice that Dr. Harris opposed was the carrying of sense-training to such an extreme that there was a failure to build up general ideas and to note relations among the facts. Teach your pupils to think, he said; that is better than to acquire information by perception and memory.

"Sense-perception increases," he said, "in richness of knowledge in proportion as the power of synthesis or of combining the successive elements of perception increases."[45] He constantly emphasized that we must discount the value of the object to find its history, changes, causes, effects, destiny. Apperception reduces an object to a subordinate place; "we climb by thought to a vision of the cause and energy; we should suspend real objects before us by two chains of ideas, past forms and future forms, and thus we comprehend the sense object."[46] And in this attitude he was correct.

Nevertheless, in view of his great weight as the commanding authority in educational thought in America, it is a matter of sincere regret that he did not speak more positively of the value of the senses in the acquisition of knowledge and of the necessity of using a wealth of concrete material in teaching. (See also, Chapter VII, on the Course of Study.)

7. But, on the other hand, is it not an important contribu-

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[45] *Journal of Speculative Philosophy*, Vol. 10, p. 226.
[46] *Educational Review*, Vol. 5, p. 422.

tion to education, by Dr. Harris, to have emphasized the limits and crudeness of the lower activities in comparison with the higher ones, especially when it is remembered that this emphasis came at a time when the development of science and the philosophical theories of Herbert Spencer seemed on the point of leading educators to think that sense-perception was the only mental activity that could give true knowledge and that conception and reason are secondary in importance? Even at the present time, in spite of the great advance of science and the improvement in methods of scientific technique, the truth of the words of Dr. Harris on the danger of arrested development through over-development of the lower mechanical powers, the necessity of outgrowing sense-perception and mechanical memory, the superiority of the scientific observation or apperception of an Agassiz, a Cuvier, a Gray, and a Winkelman over the perception and recollection of an untrained mind, the value of fact-producing principles, instead of the memorizing of countless unrelated details, the formulation of concepts by which many experiences may be held together and classified and by which individuals may be re-created ideally, the understanding of facts in the light of their history and genesis,[47] although more generally appreciated now than they were in Dr. Harris's time, require constant emphasis by those who supervise the work of teachers.

Intimate knowledge of the work of our schools shows that two of the most common weaknesses at the present time are failure to use concrete material and the emphasis upon mechanical memorizing of isolated facts. These weaknesses are particularly serious in the primary grades. It is so easy for a teacher to give a word or a name and so satisfying to hear a pupil recite perfectly the teacher's explanation or the words of a textbook, that there is a constant tendency to use words

[47] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 150, 1898.

or symbols for things and to accept memorized answers for thought. The greater part of the time and money spent on our schools is devoted to the teaching of symbols instead of ideas and the acceptance of memorized answers instead of thoughts.

As Dr. Harris wrote in the preface to Herbart's Text Book in Psychology in the International Education Series, Locke said, "There is nothing in the intellect that was not previously in sense-perception," but Leibnitz added, "Nothing except the intellect itself."[48]

8. The emphasis laid by Dr. Harris on a proper understanding of the material led him to insist that *essential* relations should be developed, especially relations of cause and effect and of individual and species.[49] However, the desire to find interesting associations should not lead to a search for absurd and ridiculous relations. Each fact should be seen in the perspective of its history or of its genesis, and thus be thoroughly explained. Clear understanding, however, is given best by the presentation of a "fact-producing principle" from which many facts may be deduced when wanted and dismissed or forgotten when not wanted.[50]

Dr. Harris, however, appreciated the importance of pure mechanical memory in its proper field. He suggested the practice which is now generally followed, of determining a minimum of essential details, e. g., dates, names, etc., and of committing them to memory. He also approved the practice of committing some material to memory daily, even late in life, both for its own value and the effect upon health.[51]

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[48] *International Educational Series*, Vol. 18, p. XV, 1891.

[49] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 176, 1898.

[50] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 189, 1898.

[51] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 178, 1898.

The limits of memory are stated clearly. Memory cannot take the place of thought; indeed, it may be destructive of the other activities.[52] Too much memorizing deadens the power of thought, and may paralyze sense-perception, imagination, and will.[53] Children should be led to formulate ideals; in all, the productive imagination should be cultivated, so that all shall have a tendency toward invention and aspiration.

When one realizes that even at the present time the test of good school work to many, if not to most, critics is the ability of the pupils to reproduce the facts taught, how true are the words of Dr. Harris, "Under the weight of prescribed forms and the sway of memory, a civilization crushes out self-activity on the part of individuals and imposes the rôle of extreme authority upon all. Thus the will of the individual loses freedom and settles down into passive obedience and prescription."[53]

9. We saw that Dr. Harris's theory of the concept is one of his most important contributions to education. In his theory, he combines the characteristics of the concrete objects and the general features of the class. The theory allows for and explains the differences between the concepts of children and adults, due to the wider experiences of the latter. Concepts are constantly growing.

The concept, according to this theory, becomes a tool for the understanding and interpreting of new objects. From this, it follows that application is of great importance in teaching.

Finally, the entire discussion emphasizes the importance of the development and formulation of general ideas and prin-

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[52] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 180, 1898.

[53] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 181, 1898.

ciples in teaching. This lesson is badly needed in our schools. In our hurry to teach all the topics prescribed, we not only include too many facts, but by neglecting to bring out their interrelationships, we fail to arrive at a definition or general principle, by which alone, if properly understood, all the facts may be interpreted and classified. The necessity of leading pupils to formulate general ideas, of developing a habit of thoughtfulness by which relations and universal principles may be discovered is one of the most pressing needs of present teaching.

10. *The Class Recitation*

Dr. Harris's sociological views led him to consider that the class recitation and the use of the textbook are of prime importance.

The main function of the recitation, however, in his opinion is not as a means of hearing lessons or of testing, but as a means of developing, elaborating and criticizing the text. It is a social institution in which the principle of participation is found. The pupil learns as much from his classmates as from a teacher. The recitation is superior to the employment of a private tutor, because in it the pupil has an opportunity to understand the ideas of his classmates, to realize that some obtained more from the lesson than he did, to note his agreement or disagreement with them and to support his position with reasons. Keen attention, concentration, and careful, thoughtful study are fostered because the recitation should not depend upon the memory but upon critical inquiry, reflection, and understanding.

The pupil realizes, too, the value of language and the wide scope of general statements,[54] and appreciates the wealth of information contained in books.

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[54] *Proceedings of the National Education Association*, 1897, p. 121; 1905, p. 342.

11. *The Value of Textbooks*

The discussion of the ideas of Dr. Harris on the course of study and their influence upon educational thought should include his emphasis upon the teaching of language[55] and the importance and value of the use of textbooks.

His doctrine, that the object of education is to transmit to the individual the accumulated experience of the race and that the results of this experience are summed up in language, led Dr. Harris to the conclusion that the object of the modern school is to teach the pupil how to study the textbook.[56] Printing had placed within the reach of all, the works of the greatest geniuses of the world. The work of the race, he said, should re-enforce the individual and the child should learn to unlock the great world of thought that is spread out before him in books.[57] "The central object of the school is to teach the youth how to master the printed page, and how to enter into the fruition of the moral and intellectual treasures of civilization," which are contained in the textbook.

The contrary doctrines of Rousseau, that there should be no reading, no learning by rote or by prescription, that Emile at twelve should not know what a book is, that "the senses are the basis of the intellectual" and that education should proceed through the development of the senses (see Chapter IV) were, like all Rousseau's other doctrines, strongly controverted by Dr. Harris, who showed that these doctrines had come from Hume, through Rousseau and the French Revolution, and had inspired Pestalozzi.

The oral method of instruction, which had been advocated so earnestly by Horace Mann and was in general use in

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[55] The importance and value of language is discussed in Chapter VIII.

[56] *Proceedings of the National Education Association*, 1906, p. 322.

[57] *Proceedings of the National Education Association*, 1906, p. 342.

the schools of Germany was also condemned, as a general method, by Dr. Harris.

It must be noted, however, that Dr. Harris did not maintain that the study of textbooks should consist in mere mechanical memorizing of their contents. The pupils were not only to be taught to read mechanically, but also to *understand* and to *verify* what was read, mainly during the class recitation.

The true recitation should develop the Method of Investigation—the highest method of instruction. The pupil should verify everything by experience and experiment. In this way, an inquiring, critical attitude of mind is developed and means are afforded by which bright pupils may advance by their own efforts.[58] "The human race has been constructing the ladder of human experience for more than six thousand years. We should use this ladder, by the textbook method."

The thoughtful, critical study of a textbook, supplemented by lively and thorough discussion in the class recitation is, to Dr. Harris, the most important method of education.

Although here, also, as in the discussion on perception, it is to be regretted that Dr. Harris underestimated the function of the senses in mental development, yet the emphasis he placed upon the importance of a study of a good textbook, particularly, the emphasis upon an intelligent, critical study of the book, was a contribution to education of great, positive value. For pupils in the upper grades of the elementary schools and for high school and college students, no type of instruction is more valuable than the careful, thoughtful study of a textbook, with critical and illustrative commentary, and the development of the habit of referring to textbooks for desired information and for proof.[59]

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[58] *Proceedings of the National Education Association*, 1880.

[59] *Proceedings of the National Education Association*, 1880, 1898, 1906.

12. The student of Herbartian pedagogy will recognize that in some of the previous discussions, Dr. Harris agrees substantially with Herbart's doctrine of apperception[60] although he was strongly opposed to Herbart's mechanical theory of ideas, and his theory that the will is a result of the attraction and repulsion of ideas and the resultant feelings. Dr. Harris's theory of the logic of Sense Perception is really a statement of the doctrine of apperception in terms of logic.

This furnishes an additional reason for the statements made previously that Dr. Harris did not fail to realize the importance of concrete knowledge. It shows also that he realized that with additional experience our concepts grow and become more accurate and more rich in detail.

13. Dr. Harris appreciated the value of the method of teaching by types, developed by Charles and Frank McMurry. Although he did not elaborate the method in detail, he showed that facts as usually observed are only partial truths, a glimpse of true reality, a symbol; and that they become true only when seen as a principle, in their entire compass, under all circumstances. Typical facts, he said, are mediary between facts and principles.[61]

Through its emphasis upon comparison in teaching, this method is valuable in all subjects. In its stricter meaning, it is very valuable in geography and nature study and many opportunities for its application may be found in history, arithmetic, and language subjects.

14. The preceding discussions lead to the conclusion that educational practices should provide for a proper balance among the different mental activities and a definite progression or development from the lower to the higher. Dr. Harris points out the danger of arresting or retarding de-

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[60] *Educational Review*, Vol. 5, p. 417.
[61] *Educational Review*, Vol. 45, p. XIII, 1899.
Publications by McMurry. The Macmillan Co.

velopment by forcing the pupil to remain in any one stage for a long period of time or of placing undue emphasis upon any one aspect of the course of study. Severe drill in mechanical work; overemphasis on sense-perception, numerical calculation, differences in colors, parsing, the trade aspect of manual work, etc., will interfere with the development of the broader and more spiritual points of view.[62]

Children should be classified according to mental ability. Classes should be organized so as to be only three or six months apart.

With clear insight into the deadening effects of drill and of the attempt to obtain perfection in school studies, he emphasized the important point that the real question is, "where to stop and change to other and higher branches in time to preserve the full momentum of progress that the child has made;" or "how far to push thoroughness toward the borders of mechanical perfection, and where to stop just before induration and arrest set in."[63]

One who realizes the injury to the nervous systems of pupils and teachers, the great waste in time and money, the problems of retardation, discipline and early withdrawal from school which result from the effort to attain perfection in minor transient details of the course of study, will appreciate how sadly our schools, especially the primary grades, and our educational critics, both official and self-appointed, need this lesson from Dr. Harris.

THE FEELINGS AND THEIR EDUCATION

Dr. Harris's Theory of Feeling

Dr. Harris calls conscious forms of the intellect perception, memory, reason, etc. The conscious side of the will consists

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[62] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 143, 1898.

[63] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 143, 1898.

of deliberate purposeful actions. But the intellect, acting unconsciously, manifests itself in the passive or contemplative feelings—(a) sensations, which are partly physical and partly mental; (b) emotions, which may be (1) hope, terror, despair, fear, contempt, etc; (2) æsthetic pleasure in the presence of the beautiful and sublime, (3) the religious emotions; (c) Affections, benevolence, gratitude, friendship, family love, etc., and the opposite affections, malice, wrath, jealousy, envy, etc.

The will, acting unconsciously, that is, without the deliberate purposeful intention that is found in the free acts of the higher forms of will, manifests itself in the more active feelings: (a) interests which move us unconsciously to acts performed by us as animals—laughing, crying, etc.; (b) appetites for food and drink, sleep and exercise; (c) 1. desires for happiness, pleasure or knowledge, 2. other desires, such as ambition, avarice, vanity, pride, etc.[64]

We note that this classification of feelings is very broad. It includes both the intellectual and volitional aspects of feeling, or better, the affective aspects of both intellect and will. It emphasizes the close interrelation of feeling with the intellect and the will, and therefore of will and intellect, showing clearly again (see Chapter IX) that Dr. Harris saw the essential working unity of consciousness. The higher emotions, the æsthetic and religious motives, presuppose the development of the intellect to the highest stage of reason, and are not developed in persons who have not reached this stage of insight; the religious emotions include also the social feelings. This classification shows also that the feelings are grouped in different stages and that this grouping is related to the different stages of self-activity.

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[64] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 163, 1898.

THE EDUCATION OF THE FEELINGS

How May the Feelings be Educated?

It is evident, on the basis of Dr. Harris's theory, that feelings cannot be educated directly, but only indirectly through the intellect and the will.[65]

1. On the intellectual side, proper education will develop correct intellectual ideas and convictions which will strengthen desirable feelings and weaken or repress undesirable feelings. This requires their development for their intrinsic worth and also for their effect on the development of the higher feelings. Here, we see again, Dr. Harris's theory of the supremacy of reason, and the necessity for the development of reason in its highest stage. On the volitional side, proper education will result in the development of motives which will strengthen the good and repress the bad instincts; the process repeated many times will eventually inhibit the bad instincts entirely and develop the good instincts into habits.[66]

"Education acts on intellect and will, and through habit and fixed conviction supplants the wrong feeling by a new feeling."

2. The dependence of feelings upon intellect for their development emphasizes again the importance of the course of study, and the inclusion in the course of subjects that will develop the ideas that will produce desirable feelings. This emphasizes again the necessity of a symmetrical arrangement of the subjects in the course and their proper correlation. In addition, however, to the selection of the proper subjects of study it is important that the subject matter of each subject be selected as far as is possible in view of other considerations, (for example, the sociological point of view), so that the

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[65] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 163, 1898.

[66] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 164, 1898.

most desirable feelings shall be produced. Therefore, we see again, but from a different point of view, the necessity of subordinating form to content and of emphasizing the value of content in each subject.

3. The dependence of feelings upon the will for their development emphasizes the importance of the moral aspect of education both in the development of habits, and in the relation of knowledge to the development of the highest types of conduct.

4. But, to reach the feelings, education must be thorough; partial education does not produce abiding results. Education must give convictions to the intellect and habits to the will. Opposite convictions may nullify the effect of our teaching and re-enforce the feelings we are anxious to inhibit. An undesirable instinct may be permitted to continue by our failure to form good habits or to repress bad ones. *"The result of all school education is heart culture, whether intended or not."*[67]

5. An important limitation or defect of Dr. Harris's theory of feeling must be noted.

Feelings are considered subordinate to intellect and will in all his discussions. Although the effect of the intellect and will upon feelings as shown above, is clearly worked out, the effect of feelings upon intellect and will is not recognized.

The relationship between feelings on the one hand and intellect and will on the other is reciprocal. Intellect and will influence and modify feelings in the manner described by Dr. Harris. But feelings influence and modify intellect and will in many ways.

Feelings act on the intellect both positively and negatively. Positively, feelings re-enforce ideas. Pleasurable feelings aid the operation of the intellect. They determine, to a great

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[67] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 164, 1898.

extent, the subjects to which we attend, the images we form, the trains of thought we follow. They re-enforce memory. We remember best those ideas that come into the mind charged with deep feeling, be it pleasurable or painful; indeed, often we remember them too well, we cannot forget them. Furthermore, feelings of grandeur, magnificence, beauty, fear, disgust, associated with ideas, add to their content, so that the resulting complex is different from the purely intellectual aspect of the idea.

On the other hand, feelings may inhibit the formation of ideas, prejudice our judgment, make us see the facts we like to see and be blind to those we do not care to see.

"The wish is father to the thought." We do not like an author and we refuse to read his books; we do not like the personality of a man, and we misjudge his actions. Nervousness and great emotional excitement may cause one to make absurd mistakes, to forget facts that were at command a moment before, to be unable to think.

Feelings act on the will in a similar manner. At times they re-enforce acts of will. A feeling of pleasure will make one forget the difficulties of the task; a glow of confidence or a feeling of satisfaction will lead one to attempt tasks that otherwise one would not attempt. Feelings give strength to actions; one strikes hard when angry; they make actions effective, accurate, and persistent.

But on the other hand, feelings may result in mistakes in actions, or they may paralyze action entirely. In times of great excitement or worry, we may do foolish things; we may even stand helpless in a situation that requires actions that we have performed many times. All our good resolutions and plans, all our confident statements of what we would do in case of danger, come to nought on account of the paralyzing effect of feelings.

This discussion might be continued at great length, but perhaps enough has been said to show that the subordinate position of feelings in relation to intellect and the will is only one aspect of feelings. Feelings, in many instances, determine both intellect and will. In many ways they are fundamental. They may act like a torrent, carrying everything before them, or they may be the still small voice that softly but continually modifies and determines every form of mental activity without our being conscious of it. They are fundamental elements in every mental act; their influence becomes cumulative; the presence or absence of a slight element of feeling may decide the balance between two trains of thought or two lines of action, and this difference may be controlling in after life.

While, then, it is unnecessary for our purposes to attempt to decide whether intellect, feeling, or will is fundamental in consciousness, it is important to recognize the positive and negative influence of feelings on intellect and will. This, I think, Dr. Harris fails to do.

6. An examination of the General Course of Study (see p. 106) shows the important place assigned by Dr. Harris in the course of study of each type of school to subjects that aid in the development of the æsthetic and emotional aspect of the pupil's nature. The most important subjects for this purpose are: In the elementary schools, "reading, selections from English and American literature, drawing, and vocal music;" in the high schools, "Shakespeare or some standard author, one or more whole works read, drawing, and vocal music, study of works of art as painting, sculpture, and architecture;" in colleges, "the great masters compared in some of their greatest works, Homer, Sophocles, Dante, Shakespeare, Goethe, Phidias, Praxiteles, Michael Angelo, Raphael, Mozart, Beethoven, etc."

The emphasis placed on the first-hand study of great

works of art in a number of different fields is particularly important.

7. Dr. Harris arranged the several arts in an ascending scale—architecture, sculpture, painting, music, and poetry, and showed the essental nature of each.

Architecture is impression; it deals with large masses in harmonious proportions and suggests the overcoming of nature by spirit. Sculpture can represent dignity of character and conscious purpose. Painting is used especially to represent subjects of Christian religion and situations that appeal to ethical emotions. Music exists in time, and may express the genesis of all the steps in the situation it portrays.

Poetry is the highest form of art; it unites in itself all the others. It can transcend their limits. Epic poetry represents national collisions; lyric poetry is the poetry of the individual; dramatic poetry in its forms of comedy and tragedy is the poetry of society. In comedy there is a collision between the individual and society, but the collision does not destroy the individual. In tragedy, however, there is such an attack on society that the protection of society requires the annihilation of the wrongdoer. The conclusion in tragedy is utter annihilation to mark the logical consequences of the wrong, but rational, deed.

Art and literature portray serious collisions, the conflict of actions with moral ideals arousing deep underlying feelings. They show the human side of mankind in different stages. They teach the individual to know his fellow-men.

8. The importance attached to the development of the feelings and the inclusion in the course of study of subjects that aid in the development of the emotions is one of the most important contributions of Dr. Harris. This is particularly so when viewed in the light of present practice because our emphasis on results, plans of work, and methods of teaching is fast driving out of our schools the development of the finer

and nobler feelings. This tendency is accentuated by the large classes and the large and complex school organizations that are growing up in our cities. Crowds are never conducive to culture. Over-emphasis on results of examinations leads to excessive drill and the exercise of mechanical memory. Extreme attention to analytical plans of work and to formal methods places emphasis on the intellectual aspects of the subject matter.

All these militate against the development of the higher emotions. In this respect, our present school practice falls below the standards of Dr. Harris.

CHAPTER X

DR. HARRIS'S IDEAS ON SCHOOL MANAGEMENT AND SUPERVISION

Unfortunately, Dr. Harris did not write a treatise on school management. We are obliged, therefore, to deduce his ideas from his general principles and to gather them from scattered sources.

In the pages that follow we shall consider only the most important subjects he discussed.

The School Superintendent

Dr. Harris did more than any other educator to develop the functions and responsibilities of the school superintendent. He saw the need of leaders in education—men who had the learning and ability to direct and inspire large numbers of teachers. He appreciated, too, the value of the trend from isolated efforts toward system and supervision. The good in certain sections should be made available for all.[1]

Dr. Harris's deep learning and acknowledged mastery of all educational questions gave great prestige to the position of school superintendent.

In line with this position was his untiring endeavor to promote the interests of the National Education Association. He saw great possibilities in this body and for nearly 40 years was an ardent and indefatigable worker in its behalf.

Dr. Harris said that no device has done as much for the schools as the superintendency.[2]

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[1] Preface, *International Educational Series*, Vol. 11, p. VII, 1889.
[2] Preface, *International Educational Series*, Vol. 15, p. II, 1890.

In an interesting discussion on City School Supervision,[3] Dr. Harris agrees with Dean Balliet of New York University that the position of school superintendent is in process of evolution. At first, the position included functions of janitor, as well as the formulation of the course of study, but later the mechanical elements were eliminated and the superintendent became an educational expert whose chief work is the formulation of the course of study, directing methods of teaching, inspiring teachers with a spirit of self-culture, acting as counselor and advisor of the school board, and fashioning or shaping the educational thought of the community.

But Dr. Harris saw that with these professional duties, it is necessary to combine some other duties, such as general supervision of heating and ventilating, advice on construction of buildings, the kinds of statistics that should be kept, salaries of teachers, school apparatus, etc.

He pointed out that the superintendent deals with teachers and principals, pupils, parents, members of the school board and the general community.

His discussion of the types of members of the average school board and of the superintendent's attitude toward them is particularly keen.

He grouped the members of the average School Board, into three classes:

1. Conservative, high-minded business men, who have the good of the schools at heart.

2. Reformers, who though well-intentioned have hobbies and lack balance of mind.

3. Self-seekers who want office and patronage first and place the good of the schools last.

It is necessary for the superintendent to make friends

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[3] *Educational Review*, Vol. 3, p. 167.

with the first group and to obtain their full support; to listen carefully and impartially to the second group, to try their innovations as far as he conscientiously can do so. If the superintendent pays no attention to them, they will combine with the third group, who will allow them to have their own way in educational theory provided they get the "loaves and fishes"; if the superintendent goes too far with them he will do injury to schools.

The superintendent should discuss with principals what branches belong to the course of study and what each contributes to mental development; how each should be taught; what should be the manner, form and spirit of discipline; what new experiments have been proposed, what their results are.

In his relations to teachers the superintendent should inspire teachers to form literary societies for the study of Dante, Shakespeare, Homer, Goethe, and for æsthetic culture. The study of great works of art counteracts the paralyzing influence of our vocation in which there is a constant pull against the arbitrariness and caprice of the child resulting in what Dr. Harris calls "pedagogical cramp." There is no cure for this equal to literature and art.[4]

The superintendent should be fertile in devices that improve methods of instruction and discipline. The superintendent is a pilot—he must watch the rocks and the breakers—yet he should look at the eternal stars to set his course. He should make the school strong with the community. First, the schools must do good work. Second, the superintendent must make the community feel that it is good work and appreciate it. "To neglect public opinion is to court defeat"; it is our duty to show our clients our reasons and our efficiency.[5]

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[4] *Educational Review*, Vol. 3, p. 171.
[5] *Educational Review*, Vol. 3, p. 172.

Causes of Withdrawal of Pupils

Dr. Harris was a close student of educational statistics and realized the small percentage of pupils who reach the high schools and colleges.

He gave three important reasons for withdrawal.

1. Late entrance of pupils in school. This, he said, indicates the necessity of important changes in the direction of the kindergarten as suggested by Froebel so that children will love school, will be anxious to attend and will form good habits.

2. Collisions in discipline between teachers and pupils. This, he said, is usually due to lack of skill on the part of the teacher. Dr. Harris was strongly opposed to corporal punishment; he said it would soon go out altogether.

3. Defective grading. On account of the importance attached to this by Dr. Harris, we will consider it separately.[6]

Grading, Promotion

The importance attached by Dr. Harris to the thoughtful study and interpretation of the textbook and of the value of the class recitation was combined with a clear idea of the necessity of careful grading and classification of pupils in school.

He developed this subject at length in 1875,[7] and again in 1900.[8] It is an excellent illustration of the thoughtfulness of his views that the two discussions are identical in all important respects. Ella Flagg Young, speaking on Grading and Classification in 1893 and noting the dangers of inflexible classification, said that nothing new could be presented, as the subject had been discussed so exhaustively

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[6] *Proceedings of the National Education Association*, 1872.
[7] *Proceedings of the National Education Association*, 1875.
[8] *Proceedings of the National Education Association*, 1900.

twenty years ago by the originator of the discussion, Dr. Harris.

Country schools are deficient, Dr. Harris said, because pupils of different abilities are grouped together and the main function of the teacher is to keep order and hear recitations; there is no time for understanding or explaining away the difficulties met by pupils.

The principle, he said, is this, "Not a Procrustean bed of grades but a thorough classification on the basis of 4 or 6 weeks, resulting in elasticity and mobility."

Careful classification of pupils results in an increase in the length of the class recitation, more thoroughness in the discussion of the lesson and stimulation of the pupil's mental activity, besides arousing the teacher to a higher pitch of energy.

If promotions are made annually only, or every five months, many pupils leave school and others are obliged to lose time repeating the work of a whole year.

Proper classification requires that re-adjustments shall be made frequently so that the bright pupils shall progress rapidly and slow pupils shall not be promoted unless fit. The weak and incompetent should not be in the same class as the strong and competent. This results in economy of expenditure also.

Dr. Harris was especially insistent upon the desirability of advancing bright pupils as rapidly as their abilities demand. "The stream of bright pupils from the grades below is inexhaustible."[9] He pointed out that bright pupils acquire careless mental habits if held back for dull ones, and that on the other hand, dull pupils become discouraged and demoralized if an attempt is made to have them keep pace with bright ones.

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[9] *Proceedings of the National Education Association*, 1875, 1890.

Dr. Harris, therefore, recommended that pupils be reclassified or promoted every three months.[10] Besides resulting in a more homogeneous classification, this plan, he claimed, would also make it possible to make better provision for children who were ill, who changed their residences or who were new admissions.

In spite of the claims made for this classification by Dr. Harris, and its introduction into the schools of St. Louis, the general policy of large cities is to make class promotions semi-annually.

Multiple promotions are made with more or less frequency in different systems, and the evils of skipping pupils and of grouping pupils of wide differences in mental abilities in the same class are now generally recognized.

But Dr. Harris's careful study of the question influenced school management in many ways. Today, good school or-

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[10] In a letter to me, dated February 1, 1917, F. L. Wiley, secretary to the superintendent, said:

BOARD OF EDUCATION
OF THE
CITY OF ST. LOUIS

Office of
The Superintendent of Instruction.

February 1, 1917.

Mr. John S. Roberts,
District Superintendent,
11 Hubert St., Manhattan, N. Y.

Dear Sir:

I reply to your letter of January 30th addressed to our late Superintendent, Dr. Blewett.

The present organization of the elementary school work divides each grade into four parts known as quarters, each quarter requiring approximately a quarter of a school year for completion. This sub-division of the grades is very flexible and permits much opportunity for individual promotions. You will be interested to know that the plan preceded Dr. Harris's time, as Superintendent Ira Divoll, the predecessor of Dr. Harris, should be given the credit for this form of organization.

Respectfully,
F. L. Wiley,
Secretary to the Superintendent.

FLW/R

ganization requires that provision shall be made for all types of pupils and that all shall be classified according to their abilities. Some of the methods by which this is done are:

(a) Different plans of classifying and promoting pupils, e. g., The Cambridge Plan, the Pueblo Plan, and the Batavia Plan, etc.

(b) Individual programs for students, especially in high schools, and, in some cases, in the upper grades of the elementary schools, so that pupils are obliged to repeat only the subjects in which they have failed and are allowed to advance in others.

(c) Rapid advancement classes for bright pupils,[11a] special classes for foreign pupils, for pupils who are considerably above the normal age limits of their grades and for pupils who are desirous of complying with the provisions of the Compulsory Education Laws at the earliest moment, for pupils who were not promoted (at times these pupils are grouped in classes ten weeks behind the regular classes), and for pupils who are deficient in certain subjects so that more time may be devoted to the subjects in which they are deficient.[11b]

(d) It is only a step from this specific classification of pupils, although in this result other influences coöperated, also, to the making of provision for atypical pupils, the blind, deaf, mentally defective, etc.

One result of this attention to careful classification of pupils was the recognition as mentioned above of the rights of the dull and average child to special care. For centuries, schools had neglected the slow and dull child and had lavished all their care upon the bright pupils. There was no keen recognition of the great social and economic waste through the lack of fitness of a large percentage of young

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[11a] *Survey of Junior High Schools*, New York, 1923.
[11b] *Annual Report, Superintendent of Schools, New York*, 1900.

men and women through lack of education. Even though Dr. Harris was conscious of the small percentage of students who advance beyond the lower grades, he did not point out clearly this great loss. One reason for this undoubtedly is to be found in the unsatisfactory condition of the Compulsory Education Laws of that time. People had not grown to a realization of the necessity of compulsory education and Dr. Harris and other superintendents were helpless.

Since each successive increase in the requirements of compulsory education laws resulted in the retention in the schools for a longer period of time of large numbers of slow and dull pupils, educators found themselves facing serious problems. When they tried to put into effect the principles of classification advocated by Dr. Harris, they found that it was not sufficient to group the slow and dull pupils in classes by themselves but that special methods of teaching, special time-schedules and indeed special courses of study were necessary for them.

To a certain extent, the agitation for different courses of study in the elementary schools is an outgrowth of the desire to classify and grade pupils according to their ability.

By a peculiar swing of the pendulum of educational progress—to which Dr. Harris so often called attention—the care bestowed on the dull pupils resulted in a partial neglect of bright pupils and the presence of so many dull pupils in classes led some principals to keep bright pupils in these classes so that teachers might have some leaders and might not be unduly depressed by the lack of response and animation of the slower pupils.

But although even at the present time, there are some school systems which fail to make adequate provision for bright pupils, yet recently there has been a re-awakening on the subject and classes and even special schools have

been organized for bright pupils and the desirability of shortening the course of study for pupils of special ability is generally recognized.

The Kindergarten

One of the most important of Dr. Harris's contributions to practical school organization is his support of the movement to found kindergartens and his work in establishing them and making provision for the training of Kindergarten teachers in St. Louis.

In 1873, Dr. Harris was a member of a committee of ten of the National Education Association to report "What Froebel's System of Kindergarten Education Is, and How It Can Be Introduced Into Our Public Schools." The other members of the committee were Supt. Dickinson, Westfield, Mass., Chairman; Supts. Baker, Savannah; Douai, Newark; Hancock, Cincinnati; Hailman, Louisville, and Kraus, Washington.

The report of the committee approved, enthusiastically, the value of Kindergartens. It stated that the aim of the system is to make children happy through games, plays, etc., and described the objects or gifts used in the Kindergarten and Froebel's plan of mother plays. The report showed a realization of the fact that the active child is happy only while doing or expressing himself and that too early schooling of the regular kind makes pupils stupid. It showed a clear appreciation of the gap between the young child and the work of the lower grades and the necessity of the Kindergarten to form a transition between the home and the formal school work. The report included also the characteristics of good Kindergarten teachers, of rooms and playgrounds and of the necessity of adequate salaries for Kindergartners. It also refuted the objections usually urged

against the Kindergartens. Resolutions were presented advocating the establishment of Kindergartens.[12]

To Dr. Harris, the Kindergarten afforded a concrete application of some of his philosophical and sociological views. He considered Froebel, not Pestalozzi, the philosopher of education because Froebel discovered the pedagogical law of the self-activity of the pupil.[13]

Other ideas of Froebel that appealed to Dr. Harris were the ideas of inner connection, of symbolism and of member whole.

The idea of inner-connection, (which comes from Hegel), seeks to establish the correspondence between the inner connection of the unfolding faculties of the child and the inner connections in nature. There is: 1st, inner connection between the objects of nature (evolution); 2nd, inner connection between the faculties of the mind (mental development or education); 3rd, inner connection between the subjective and objective, the mind and nature.[13]

Dr. Harris considered that the term symbolic described the mind of a child from four to six years of age, which feels a growing identity of nature and mind, intimations of profound unity between himself and the unconscious objects of nature. All objects, he thought, contain a kernel of spiritual meaning,[14] for example, the ball symbolizes unity, the cube accentuates variety. It is possible to construct a scale of symbolic terms by which the mind of the child may mount to clear thinking.[15] Later, arithmetic, grammar, geometry and other subjects strip off, from the symbolic ideas of the child, the sensuous form in which they appear

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[12] *Proceedings of the National Education Association*, 1873.

[13] *Proceedings of the National Education Association*, 1879, p. 145 and Preface, *International Educational Series*, Vol. 26, p. XI, 1894.

[14] Preface, *International Educational Series*, Vol. 41, p. VIII, 1897.

[15] Preface, *International Educational Series*, Vol. 41, p. VII, 1897.

and enable the child to use these ideas as tools of thought.[15] The child outgrows the symbolic shape by grasping relations.

The Kindergarten also aids in the development of the idea of member-whole, the idea that although man is an individual, he is a constituent member of larger units, the family, the city, the nation, etc.[16]

Dr. Harris approved the Kindergarten plan of selecting a series of objects that lead to the possession of certain geometric concepts and number concepts, such as building, stick-laying, drawing, perforating paper, embroidery, weaving, etc.[17] This work, however, should not aim at precision. There should be a great deal of play, of loose imitation and mimicry. The method should be more like that of a mother than that of a primary school.

Although Dr. Harris realized the value of the gifts and occupations, yet he thought that the best device of the Kindergarten is the play and games. Froebel, Dr. Harris said, was the first to appreciate the educational value of play, through which the child produces what his fancy dictates, although he may destroy it the next minute. But the main reason given by him for emphasizing play is not the biological or psychological values of play but the theory that the child ascends from the world of nature to the world of humanity, from the material to the spiritual, becoming conscious of his general or social sense.[18]

Froebel, he said, made a systematic series of plays and games that point prophetically forward to civilization which reveals itself in adult occupations.[19]

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[16] Preface, *International Educational Series*, Vol. 26, p. XIII, 1894.

[17] Preface, *International Educational Series*, Vol. 31, p. XIII, 1895.

[18] Preface, *International Educational Series*, Vol. 31, p. XIV, 1895.

[19] Preface, *International Educational Series*, Vol. 45, p. VII, 1899.

Another reason given by Dr. Harris is that the Kindergarten is valuable, although only partly so, for the inculcation of manners and habits. It is particularly valuable for the development of imagination and the inventive powers.

But, as we have seen in other connections, Dr. Harris appreciated the disadvantages of the Kindergarten, also.

The child, he said, must not be permitted to indulge in his own fancies without limitation; even in the Kindergarten there should be some prescription. The child should not be obliged to deal with the same objects for a long time, because it is a bad sign if he is content to do the same exercises over and over again. The Kindergarten should strive to eliminate what is merely animal from the child's soul, (the doctrine of self-estrangement again), and to develop in its place the rational and spiritual life.[20]

As a result of Dr. Harris's support of the Kindergarten movement, St. Louis had 50 Kindergartens with a register of 6,000 pupils during 1878-1879. There were two groups of pupils each day. Special arrangements were made for the training of teachers before they were assigned to this work.

To Dr. Harris, therefore, great credit must be given for being one of the most enthusiastic and persistent, as well as one of the most able, of the advocates of the establishment of Kindergartens. His influence, both through his own abilities and prestige, and in collaboration with Miss Blow, determined the spirit and program of most of the Kindergartens in the country for nearly forty years.[21]

Col. Parker said that the foundation of the Kindergarten was one of the mightiest influences in the progress of education in this country.

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[20] *Proceedings of the National Education Association*, 1879.

[21] Preface, *International Educational Series*, Vol. 26, 30, 31, 32, 1894-95.

However, when we contrast the Kindergarten as influenced by the philosophical ideas of Froebel and Harris with the Kindergarten based on the modern results of child study and biological discoveries, we must admit that the ideas of inner-connection, symbolism and member-whole, have very little application to the minds of children from four to six years of age. Yet so impressed was Dr. Harris with the value of the idea of symbolism, that he said that the Kindergarten would stand or fall with that theory.

One of the most surprising features of modern educational development is the dual nature of the Kindergarten. Organized primarily to give expression to the child's activities and to present exercises that would not have the formal character of the exercises of the lower grades, it incorporated the philosophical ideas of Froebel and Hegel. In most American Kindergartens, until recently, the Blow program was followed.

The modern development of the Kindergarten is away from these philosophical ideas and is along the line of the modern biological theories of the growth and development of the pupils' innate activities through expression, in play, songs, games, occupations, etc.

Neither this aspect of Kindergarten work, nor the extension of the spirit of the Kindergarten to the lower primary grades, nor the establishment of connecting classes between the Kindergarten and the primary classes was fully appreciated by Dr. Harris.

Salaries of Teachers

Dr. Harris was strongly in favor of adequate salaries for teachers. He held that salaries should be graded (1) by an increase each year, up to a certain point, and (2) by an

increase based on difficulty of work, high skill in teaching, and superior learning.[22]

The long fight to obtain adequate salaries and to place them on a permanent basis, so that they may not be subject to capricious and unexpected fluctuations from time to time, is only partly won. As the first basis of increase advocated by Dr. Harris is recognized in the best school systems, salaries are now fairly permanent and are graded according to experience. But although this plan has decided merits, yet it has the serious defect of basing the salary wholly on experience and of ignoring differences in ability and quality of work, and of education and personality. All teachers whose services are considered satisfactory receive increases of salary. Plans to further adjust salaries on the basis of ability are viewed with suspicion because of the possibility of personal favoritism, political influence, etc.

One of the most important advances to be made in school management and supervision is the determination of scientific standards of teaching and of methods of evaluating teachers' work. When this is done, the ability of a teacher, as determined by these standards and methods of evaluation should be a contributing element in the determination of salaries.

The Will; Its Education; Moral Education; School Discipline; Educational Implications

Dr. Harris's doctrine of the will and the effect of his theories upon school discipline are very important.

He pointed out that will power of a high order involves choice between at least two alternatives. The lower stages of will act blindly without appreciation or selection of the

[22] *Proceedings of the National Education Association*, 1907; p. 357.

end; choice involves the ability to form ideals, to see possibilities, or potentialities beyond the present.[23] These ideals or potentialities may become motives for action. Will power, through the selection of one possibility in preference to others is creative, to an extent. The will comes to know itself as self-determining; thus it arrives at a higher stage of consciousness, at a realization of its individuality or self-consciousness. Motives, then, guide the will; they show different possibilities for its activity. They would therefore be determinative of the action of the will, and the will could not be said to be free, were it not for the fact that they are themselves the product of the will.[24]

The real executive or directing and combining power of man lies in this ability of the will to see clearly all the possibilities in a given situation and thereby construct a situation that is different from the present.[25]

Dr. Harris considers will in two aspects, substantial will and formal will.

Substantial will is will in its pure, free form, unrestricted by any external circumstances. Since self-activity is freedom, the will of a self-active being must be free. But God alone is wholly free. Individuals are only relatively or partially free. The striving of the will for freedom creates the external world which in its laws, customs and history is the product of the acts of the will. The will, however, may act in contradiction to itself; or "it may act so that each act confirms and strengthens all others". Such actions are moral actions; they are in harmony with the nature of freedom or self-activity. Human institutions, the family, society, church and state, arise through the desire of individuals to conserve and protect their freedom. These insti-

[23] Harris, *Psychologic Foundations of Education*, p. 306, 1898.
[24] Harris, *Psychologic Foundations of Education*, p. 307, 1898.
[25] Harris, *Psychologic Foundations of Education*, p. 308, 1898.

tutions are not restrictions on freedom; without them freedom would be impossible. "Formal freedom is the freedom to attempt whatever one chooses; substantial freedom is the freedom of the race, which one individual shares with the rest by willing what is in accordance with the nature of self-activity and therefore coöperative with the moral will of all men."[26]

Through its experience the race has built up an aggregate of affirmative self-consistent acts; these are its moral laws. The free individual is not crushed by these laws; he has the power of freely coöperating with them, or of freely violating or defying them. If he *chooses* the latter course, the other individuals comprising, collectively, society, will, for the protection of their own freedom, restrain the individual and inhibit his formal freedom. If he *chooses* the former course, he benefits others, and they benefit him; he shares their experience and reaps their wisdom and avoids their mistakes. "By social combinations, each gives his individual mite to the whole and receives in turn the aggregate gift of the social whole, thus making him rich by an infinite return."[27]

Implications of Dr. Harris's Doctrine of the Will

The implications of the doctrine of the will set forth in the preceding pages combined with the idea of self-activity, are of fundamental importance in education. Some of these implications have been mentioned in connection with other discussions, but their repetition is unavoidable; besides their consideration in a new relationship throws a new light on them.

1. Education must be considered an active process, not a passive one. It seeks to develop a free will, and at every

[26] *The Chautauquan*, Vol. VI, p. 439.
[27] *The Chautauquan*, Vol. VI, p. 439.

step it is conditioned and determined by the activity of the will. It is a process of growth of the will toward freedom; it epitomizes the growth of the human race toward freedom. It does not look upon the individual as the recipient of the influences of the environment. The individual makes his environment through the activity of his will. The world in all its forms is the result of a rational process, of the activity of the will. The interrelation between the individual and his environment is reciprocal. Education must be founded on the pupil's self-activity and will and should seek to develop the will toward greater initiative, self-control and freedom.

2. Since the will passes through a process of development from blind instinct and impulse to deliberate, purposeful action, education must be adapted to its various stages. Therefore, Dr. Harris emphasized that the kind of discipline and conduct demanded at any given time must be in harmony with the changing aspects of the will, always bearing in mind the ultimate aim of freedom and self-control.

When the will is weak, capricious and vacillating, the form of discipline, he said, must be firm and authoritative; implicit obedience must be exacted. Mechanical discipline is indispensable as the elementary basis of moral character.[28] As the will develops, more freedom should be granted and more self-control expected. It is equally unwise to grant freedom too early or to withhold it until too late. This is a very important idea. We are continually in doubt between two conflicting theories of discipline. Shall there be freedom and initiative, or prompt, unquestioning obedience? Dr. Harris tried to harmonize both points of view. The former procedure fails to develop good habits of conduct and results in waste of energy and effort; the lat-

[28] *Third Year Book, National Herbartian Society.* p. 72.

ter results in arrested development of the will, because the will is held in bondage too long and has no opportunity to develop into the higher stages. The standards of discipline in school should vary, therefore, with the age and maturity of the pupil, but they should always aim toward that deliberate rational conduct which is the essential characteristic of the highest type of will.

3. Effort, work, the surmounting of obstacles and the development of the habit of perseverence become important secondary aims of education. The doctrine of interest, especially in the form of a pleasurable feeling or an external excitation to work or a form of reward for labor becomes of little value and is discarded.

4. But, a spirit of kindness should pervade the school room.

5. Correct habits of conduct are of great importance. Moral education requires training in habits, not the inculcation of theoretical views. This position is reënforced by Dr. Harris's general sociological point of view because habits are the means by which behavior is made correct, stable and efficient. The child gains self-control day by day. "The school teaches good behavior."

6. For similar reasons, instruction in manners and morals is important. Special mention is made in the report of the Committee of Fifteen of instruction in "a theory of the conventionalities of polite and pure-minded society."[29] The lessons should not be too long or numerous. Dr. Harris recognized that the most important part of moral training is performed by discipline rather than by instruction in ethical theory, but he also believed in the value of moral training through the development of right ideas. The higher moral qualities of truth and sincerity are found in every class exercise.

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[29] *Report of the Committee of Fifteen*, p. 72, 1895.

7. But discipline must rise above habits and instruction in manners and morals to a superstructure of moral character.[30]

(a) The pupil must learn the *higher* order of moral duties, i. e. those that relate not to the self but to others, e. g. courtesy, justice, respect for law.

(b) The higher virtues of faith, hope and charity must be inculcated without sectarian bias. An atmosphere of kindness should pervade the school room. Rivalry, emulation, selfishness should be counteracted.

8. By holding the pupil to a constant sense of responsibility, the school develops a sense of transcendental freedom in the pupil; he realizes that he is the author of his deeds and will be held accountable for them.[30]

9. (a) Dr. Harris held that the school possessed great advantages over the family in teaching respect for law, because the parent is too near the child and his relations with him are too personal. The school does much "to change a pupil from a natural being to a spiritual being."[31]

(b) Lax discipline in school saps moral character. A pupil who is permitted to do as he pleases does not rëenforce his feeble will with habits of regularity, punctuality and systematic study. On the other hand, he forms habits of whispering, meddling with classmates, inattention, etc., and will never learn self-control.

(c) But discipline that is too strict undermines moral character by placing too much emphasis upon mechanical duties, such as obedience to authority. Tyrannical discipline often produces hypocricy, deceit and fraud; it can never result in development of character.

(d) There should be no corporal punishment; appeals should be made to the pupil's sense of honor.

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[30] *Third Year Book, National Herbartian Society*, p. 66.
[31] Preface, *International Educational Series*, Vol. 21, p. 9, 1892.

(e) Combining the two antithetical points, (b and c) Dr. Harris said, "the best help that one can give his fellows is that which enables them to help themselves. The best school is that which makes the pupils able to teach themselves. The best instruction in morality makes the pupil a law unto himself. Hence strictness, which is indispensable, must be tempered by such an administration that causes the pupils to love to obey the law for the law's sake."[32]

Although we must "retain the prescriptive element in education and insist on implicit obedience to prescribed rule at first,[33] yet the important question is "How shall the pupil gradually become endowed with self-control, and finally have the free management of all his affairs."[34]

10. Combining the realization of the importance of the will as both an end and a means of education with the appreciation from a sociological point of view of the value of the course of study, Dr. Harris saw the necessity of including in the course, subjects that will acquaint the pupil with the products of the will and his fellow men. Therefore, he divided the topics relating to man into three groups, those relating to first, theoretical or intellectual nature, second, the practical nature (or will) third, the æsthetical nature (or feeling).

The subjects that acquaint the pupil with the world as will are the following: in the elementary schools, History of the United States; in the high schools, Universal History and the Constitution of the United States; in the colleges, Philosophy of History, Political Economy and Sociology, Civil and Common Law, Constitutional History, Natural Theology and Philosophy of Religion.[35]

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[32] *Third Year Book, National Herbartian Society*, p. 72.
[33] Preface, *International Educational Series*, Vol. 2, p. XII, 1887.
[34] Preface, *International Educational Series*, Vol. 2, p. IX, 1887.
[35] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 340,

Language is also a valuable subject, in Dr. Harris's opinion, in the development of moral conduct. Literature reveals great characters, their motives and actions; their collisions with society and their rewards and punishment. From the great literary works, deep moral lessons are absorbed, unconsciously. Besides, language combines the particular and the universal; it enables man to appreciate his universal nature.

Words represent many possibilities and enable the child to perceive ideals; hence he has a motive to act. "Thus in the process of learning language, the child is unfolding genuine will-power, learning to see all things as results of processes which are active universals, and getting true self-consciousness."[36]

11. Moral education is recognized to be "the most important part of all education."

It includes:

1. The formation of right ideas (the Herbartian doctrine).
2. The formation of right habits.
3. The development of deliberate actions based on principles.

Dr. Harris realized that we may have the first, without either the second or third. This, he said, was the great mistake of the Herbartians. Those who consider that the schools of the present day are emphasizing the first to the neglect of the other elements, criticize the schools for failing to develop the most important aim of all education, namely, moral character.[37]

In addition to the inculcation of good habits, the schools must develop high ideals and motives, self-command and

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[36] Harris, *Psychologic Foundations of Education*, Vol. 27, p. 307, 1898. See discussion of the educational values of history and literature in Chapter VIII.

[37] Preface, *International Educational Series*, Vol. 21, p. V, 1892.

moral principles. Moral action must be based on insight. The fundamental moral principles should be developed and made vital.

A proper appreciation of the relation between intellect and will is particularly important in American life, because our national government is based on the ability of the people to govern themselves. Therefore, we must develop an education "that produces intellectual enlightenment and training in moral habits."[38]

12. The relation between theory and practice becomes clear in the light of the preceding discussion.

The theoretical and the practical attitudes of mind are antagonistic. Theory shrinks from action and defers it. The practical attitude rushes into action, desires to close the discussion and decide at once. Each attitude is one sided; each needs the other. The theoretic mind is lame; it is likely to be exhaustive; the practical mind is narrow; it does not seize new truths.[39] Principles are permanent; practical applications are transient and temporary.

13. The preceding discussion shows that discipline and moral conduct in school, like all other topics discussed by Dr. Harris, are placed on a high plane. The temporary expedient of the moment is put aside; the subject is grounded in fundamental principles; the aim is lofty and eternal.

Religious Education

The great importance attached by Dr. Harris to religion, his intimate study of the writings of the Great Church Fathers and the religious tone of his idealistic philosophy, make his attitude on the teaching of religion of special interest.

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[38] Preface, *International Educational Series*, Vol. 11, p. VIII, 1889.

[39] Preface, *International Educational Series*, Vol. 13, p. VI, 1889.

He held that the complete separation of Church and State made both more efficient, religion becoming more spiritual and the state, more just. The separation is recognized in our ideas of sin and crime.

Besides, he thought that the methods by which religion should be taught are different from those pursued in secular subjects and the attitude of the religious mind toward religious truth is different from that of the student toward intellectual truths.[40]

The basis of religious education is authority; of secular education, demonstration and verification. Religion is allegorical and symbolical, to be apprehended not merely by the intellect but by the imagination and the heart. The analytic intellect, which is indispensable in the regular subjects of the course of study, is out of place in the exalted themes of religion, in the beauty of religious music and in appreciating the language of the Bible. "Only as propounded from the sacred desk and clothed in the consecrated text of the Bible can the dogmas of Christianity be made to edify the people of the congregation, young and old alike".[41] The Bible is divine, it has come direct from the hands of God. In secular schools, he said, religious instruction would degenerate into mere deism bereft of a living Providence or else the secular school would be changed into a parochial school and the efficiency of secular instruction would be destroyed.[42]

Dr. Harris opposed also the compromise plan of trying to agree on certain essentials of religion and teaching them to all pupils. This, he said, would be equivalent to determining a new religion and expecting all to agree to it. It would be satisfactory to no one and would lose the es-

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[40] *Proceedings of the National Education Association*, 1903, p. 353.
[41] *Proceedings of the National Education Association*, 1903, p. 358.
[42] *Proceedings of the National Education Association*, 1903, p. 360.

sential element of religion, namely the idea of a God of love and grace, a divine Reason, acting through beneficial laws.[43] Live religions, he said, must take a denominational form.

In harmony with his sociological views, he was opposed to the parochial schools, believing that all children should be in the public schools—yet he spoke well of boarding schools, saying that they partake of the nature of the home and the school.

On account of the wide interest in and general recognition of the necessity of religious instruction at the time Dr. Harris expressed this opinion, as well as his well known love for religion and religious teaching, it is to be regretted that he did not seek to find some practical articulation of the church and the school.

As a result of the operation of a number of causes, among which may be mentioned the increase in population in cities, the rise of new industrial communities, the decline in the influence of the home, the great increase in scientific knowledge, scientific reasoning and philosophical theories based on science, with their unfavorable effect upon religious ideas and the religious attitude, the increase in the love and means of pleasure and enjoyment, there has been a decided failure on the part of the home and other agencies to impart either religious truths or religious feelings to young children.

These causes, combined with the weak discipline in some schools, have resulted in such an increase in juvenile crime and depravity, not to mention the effect upon the increase in minor delinquencies, and such a great decrease, in many cases an almost total absence of religious feeling and respect, of ideas of courtesy and respect for elders, that those who deal with large numbers of growing boys and girls are

[43] *Proceedings of the National Education Association*, 1903, p. 357.

seriously concerned and view the problem as one of the most important with which the schools have to deal.

There is no inherent reason for accepting Dr. Harris's position. It is not impossible for both secular and religious subjects to be taught by the same teachers, and even in the same schools. Dr. Harris seems to have gone to an extreme in this discussion. In his development of the course of study, he repeatedly points out differences in subjects of study, e.g., between mathematics and literature, and in methods of instruction, e.g., in the development of mechanical memory and the emotions, and emphasizes that the schools must bear these differences in mind and adapt their methods to the particular subject matter and the purpose in view. Speaking now without reference to the clash in religious beliefs and considering only the question of methods, we must conclude with regret that Dr. Harris failed to appreciate that the schools and teachers could adapt their methods to fit religious subject matter and purposes, as well as they could in other subjects. Whether it be done through better religious teaching in the church and home, or a closer union and coöperation of school and church or better discipline and more emphasis upon the moral aspect of the curriculum and the development of character in school, some solution of the question of religious instruction for young children must be found. And in the solution, the liberty of conscience of the individual, and the essential religious attitude of faith, worship, devotion and love must be included. This teaching can never be done through the imparting of secular morals.

CHAPTER XI

SUMMARY

DR. HARRIS'S CONTRIBUTIONS AND INFLUENCE

Let us now summarize the most important contributions that Dr. Harris made to education.

1. Dr. Harris's greatest contribution was the formulation of definite aims and purposes of education in the light of an intimate and scholarly knowledge of philosophy. By this method (a) We are likely to hold fast, in education, to stable aims and purposes tested in the light of eternal principles instead of formulating aims and changing them, from time to time, to meet transient points of view. Education is provided with a permanent goal, and the educative process is able to move consistently toward the realization of the goal. Shallow superficial theories are overthrown by the philosophical searchlight. (b) We are sure of having some philosophy in education. Otherwise, we have no guarantee that the philosophic method or point of view will influence education. Especially at the present time, when the great advance of science has led to an extreme devotion to scientific theories and methods, it is of fundamental importance to bring the broad view of philosophy to the problems of education.

2. Dr. Harris's philosophy was absolute idealism. He thought in terms of this idealistic philosophy and saw the world through the eyes of Plato, Aristotle, Leibnitz, the Church Fathers, and the idealistic German philosophers. He opposed and sought to refute materialistic, agnostic, and atheistic theories.

His idealistic philosophy infused education with the eternal verities—the ideas of God, freedom, and immortality. These

ideas were real and fundamental to him. They became the inspiring thoughts of education. All parts of the educative process were considered interrelated as ends and means. Lofty religious thoughts of faith in God and belief in human freedom and immortality guided the educative process and made it an indispensable factor in aiding man to realize his immortal destiny. Therefore, he held that all persons should be educated to the limit of their ability, through love and kindness.

Of course, this philosophical point of view and the deductive method of reasoning employed by it have serious limitations. Any system of thought that ignores scientific methods and discoveries faces many grave dangers. The weakness of Dr. Harris's theories of education lies in this aspect. But, it is also true, that a purely scientific view of education is fundamentally defective. Education needs both the solid bases of fact supplied by science and the controlling aims and purposes supplied by philosophy.

Idealistic philosophy, however, has been criticized as being too transcendental to influence practical problems. One modern theory that has been developed to meet the possible weaknesses of idealism seeks to develop an educational philosophy that is more intimately related to the world in which we live. This philosophy views the world as full of problems which must be solved now. It considers that the life of the individual is really one of experience, that the individual is really only what his experiences are. By a child is meant childish experiences; by an adolescent, a different set of experiences; by an adult still another set of experiences. So then, from this point of view, the question is, "What is this present experience?" This leads, therefore, to an emphasis upon present activities, present purposes, present problems and their solution, rather than upon future ends, aims, purposes, or problems.

But this philosophy loses the religious spirit and the lofty aim and purpose of idealism. In practice, it is apt to ignore the lessons of the past and build its structure upon shifting grounds of expediency instead of solidly tested principles. Fortunately, the long experience of Dr. Harris in educational affairs enabled him to bring his idealistic philosophy and his educational practices into harmony with each other.

3. The method by which Dr. Harris sought to solve educational questions was the dialectic method of Hegel or the method of presuppositions.

To Dr. Harris all antitheses, such as the relationship between the individual and his environment; between form and content; between the higher and lower forms of moral conduct, etc., were to be solved by this dialectic process, through which the antithesis is annulled by finding, through its own inner necessity, a principle which harmonizes the seeming opposites by showing them to be phases of a higher truth. Modern thought applies the inductive method of concrete observation, the formulation of an hypothesis or theory, its verification or testing, as the method of attacking all questions.

A striking illustration of this difference in method is shown in the theories of Dr. Harris and Professor Dewey on reason or thought.

Modern methods are more intimately related to the solution of educational problems, are more solidly based on facts and will produce more definite and accurate results. But the philosophic method of treatment must harmonize conflicting points of view and unify the entire process in the light of aims and purposes.

4. (a) Dr. Harris brought clearly before educators the conserving and protecting nature of society. To him, the laws, customs, and institutions of society were nearly as sacred as the philosophical ideas of God, freedom, and immortality.

The human race is engaged in a constant struggle toward freedom. Each social institution and each element of the ethical code, instead of being considered a means of hampering or enslaving the individual, should be looked upon as a means of conserving and protecting his freedom. To overthrow institutions and conventionalities by insisting upon a return to nature, or to advocate that the individual should be independent of institutions, is to destroy the results of the work of thousands of years and to return to barbarism and anarchy.

He also emphasized the principle of participation by showing that society places at the service of each person the results of the labors of all. Therefore, he constantly emphasized the intimate relationship between society and education. Education is a social process. The contributions of sociology to the aims and purposes of education are second in importance only to those of philosophy. Reciprocally, education is a means of continuing and perfecting social institutions. The immediate aim of education is the adjustment of the individual to society. The immediate object of the school is to bring about this adjustment by imparting to the pupil the great literary, æsthetic, scientific, and other inheritances which the race has built up. By this means, the individual may be fitted to take his place in society and to carry on the work of his race. As man is a member of many social institutions, the school becomes a social institution, in the same class as the family, the church, the State.

Considering the times in which he labored, the rapid growth of this country, the sympathetic attitude toward individualistic theories in America, and the unorganized condition of public education, Dr. Harris performed a service of almost inestimable value in continually bringing the true function of society clearly before the minds of the educators of this country.

Without detracting from the legitimate claims of the individual, either from the social or psychological point of view, it may be said that if the extremes of the individualistic theories had been accepted and incorporated into our educational system, the result would have been most unfortunate for the development of education in this country. Through the work of Dr. Harris, these theories were given a subordinate place, their fallacies and extreme claims were refuted, and the legitimate functions of society and social institutions were recognized.

All writers now agree with Dr. Harris that to lead the pupil into society, to enable him to take his part in social life, and to carry on the work that has been done by previous generations is one of the fundamental aims of education. The limitations of extreme forms of individualistic theories, such as the psychological individualism of Pestalozzi or the anti-social individualism of Rousseau, are now generally recognized. There is general agreement, too, that as education is a social function, all social institutions contribute to the educative process and that the school should not be isolated from the home, the church, and other social institutions but should be in intimate relation with them.

This result of the influence of Dr. Harris is of fundamental importance in the history of American education. It has not been given the recognition that it deserves.

(b) Interpreting the sociological principle in the light of democracy, Dr. Harris advocated compulsory education laws, more adequate expenditure and provision for education, coördination of studies, education of all types of children to the limit of their ability, rapid advancement of exceptionally bright children and self-control as an aim in discipline.

Modern doctrines place more emphasis than Dr. Harris placed on initiative and training for leadership as essential in a democracy, but there is nothing in their theories in this

particular that is distinctly in advance of Dr. Harris's ideas nor to which he was opposed.

(c) As a logical deduction from his sociological position, Dr. Harris considered imitation and habit as of great importance in education. Imitation is closely related to the principles of self-estrangement and participation. Habit is a means of conserving activities with which we are familiar.

In harmony with his attitude toward the lower and higher powers of the mind, Dr. Harris distinguished between the lower and higher phases of imitation. The lower form is purely mechanical. The higher form is based on self-activity and understands the principle which is limited.

In Professor Dewey's theory, imitation is considered from the point of view of the child's abilities as well as from the social point of view. This emphasizes the desire to imitate and leads to a consideration of motives and interest as regulating the choice of actions which are imitated.

In habit, Dr. Harris, influenced by Rosenkranz, saw a great conserving social force. Actions that have become habitual are protected against change. They are also means of attaining freedom, because the mind is free to deal with higher forms. But here, too, Dr. Harris spoke of the dangers of the early formation of habits that would prevent mental growth. The mind must always be free to attain deeper insight.

5. (a) There are, however, some important points of difference in the sociological views of Dr. Harris and of some modern educators. The first point of difference is one of point of view or of attitude, rather than of specific difference in content.

To Dr. Harris, conservatism and progress must be united, but the point of view is toward conservatism. That is to say, new movements must prove their value. As the present condition of society is the result of thousands of years of labor,

it must not be changed unless there are positive indications that improvement will result. Modifications may come, but they are to come slowly and with a clear realization of both their purpose and effect. Dr. Harris, however, encouraged experiments and appreciated the fact that although only a small per cent of experiments succeed, yet these repay the cost and labor of all.

The effect of his attitude upon educational practices is very important. Educators have been criticized as being unduly conservative. Although to a certain extent this criticism is justified, yet we must realize that education should be highly conservative. Educators are not dealing with business affairs but with the characters and intellects of growing children. Our mistakes and sins are visited upon other peoples' children. The children are helpless. The future alone can show that a mistake has been made, but then it will be too late to remedy matters. Therefore, education must always be protected from theories, no matter how well intentioned, from waves of public opinion, hobbies, misguided enthusiasts, and gushy sentimentalists. Progress there must be, but slow progress, carefully thought-out progress, progress which has very little of the element of chance or speculation in it, and progress that has no element of harmfulness in it. We owe a great debt to Dr. Harris for his harmonizing of conservatism with an appreciation of the necessity of progress.

(b) One point, however, that we do not find in Dr. Harris is emphasis upon the value, from either the psychological or the social point of view, of the actual life of the child in all its forms, as a means of growth. To Dr. Harris, school life consists largely of mastering knowledge and of becoming acquainted with the manners and morals of "polite society." To modern educators, school life should be active, real, natural, and vital. The child should live while in

school, but he should live as a child; his social relations should be normal, as normal, as in the family. The great educative value of this idea cannot be overestimated. In fact, as the plan has not been tried on a large scale, its value cannot be really appreciated. If this conception could be put into practice, it would revolutionize the relationships among children, between children and teachers, and teachers and their supervisors. The effect upon children's character, knowledge, outlook upon the world, would be extremely different from our present point of view. Whether or not this can be be done remains to be seen. The thought, however, marks a distinct advance beyond Dr. Harris's theory.

(c) But the statements made above must not be interpreted to mean that Dr. Harris considered that the pupil is a passive factor in education. On the contrary, he constantly emphasized the active side of the child's nature and the value of thoughtful memory and reason.

6. Undoubtedly, Dr. Harris's greatest contribution to the practical side of education is the emphasis he placed on the importance of the course of study and the plans which he proposed for the determination and correlation of the subjects of the course.

In his opinion, the function of the school is to lead the pupil into an understanding of society, to enable him to take his place in the world, and to advance the interests of civilization. The course of study is the means by which this is done.

(a) *What* is read, *what* is taught becomes, therefore, a fundamental question. Content becomes more important than form. Questions of methods of teaching become subordinate to the questions of the relative values of subjects of study and of principles which determine the particular topics that shall be emphasized in each subject. The influence of this position was very beneficial. We realize today that no question is of greater importance than the content of

the course of study, the principles that should control the selection of topics in each study and the relationship of the course of study to society. Dr. Harris deserves great credit for having kept this question in the center of discussion instead of being carried away into the more subtle distinctions of methods of teaching.

(b) Dr. Harris evolved a particularly happy method of determining the course of study in relationship to society. Leaving the child's abilities out of consideration for the time being, he surveyed the knowledge which society has built up. This knowledge, organized into different subjects, is the inheritance of the race; this the child must know if he is to take his place in society. Through this broad scholarly survey, Dr. Harris divided this inheritance into five groups of subjects—mathematics, geography, literature and art, grammar and the technical study of language and history. He called each inheritance "a window of the soul," a window through which the mind might look out upon and understand its environment.

Each kind of inheritance has an individual, essential part to play in relating the child to society. Each has its own advantages and limitations. Therefore, if a child is ignorant of any group of studies, his education is fundamentally defective. The course of study, then, must be broad and rich. It must include some representation of each group of studies in each year of the elementary school, the high school, and the college. Substitutions may be made of one subject for another in a group, but not of one group for another group. All pupils should follow the same course through the college. Specialization was reserved for the university. Vocational and trade education were not advocated as essential parts of the school course.

(c) The aim of Dr. Harris's course was culture. The literary and the humanistic subjects were given the most

prominent place. Latin and Greek were considered essential. Scientific subjects were subordinated. In general, elective and differentiated courses were condemned unless the courses were broad enough to represent all branches of learning. The present movement in favor of pre-vocational, industrial and trade courses and schools, as well as the extreme of the elective system and the present plans for specialization in colleges would be opposed by Dr. Harris. His reasons and a discussion of them have been stated previously and need not be repeated.

The advance of scientific and industrial activities and the modern ideal of efficiency have resulted in severe criticisms of our schools. One criticism is that the schools are not in touch with current topics and problems, because they emphasize subjects that relate to the past and have no definite application to the present, and the second criticism is that pupils who graduate from schools are not well grounded in the subjects taught and are not able to do efficient work in the business world.

Those who make the first criticism are usually well intentioned friends of the schools who fear the isolation of the school from modern life by its emphasis on academic learning. They suggest the inclusion of new subjects in the course of study—for example, more science, phyical training, hygiene, social and economic studies, etc., and the modification of the content of the present courses in language, geography, history, and mathematics, so that topics that are useless and obsolete shall be omitted and those that are in closer relationship to modern questions shall be eliminated.

To relate this discussion to Dr. Harris's views, we must bear in mind that we showed: (1) That Dr. Harris's plan for formulating the course of study made provision for including new subjects. (2) That modern thought has contributed no essentially new principles to those that Dr.

Harris made the basis of the organization of the subject matter in language, geography, history, and arithmetic. (3) That Dr. Harris recommended the inclusion of a number of new subjects in the course of study and that his course was criticized when published as containing too many innovations.

Although some of the second group of critics have the welfare of the schools at heart, yet many base their criticisms on ignorance or self-interest. While it is true that children should be reasonably well-grounded in the fundamentals, yet excessive drill, mechanical memory and striving for results are to be deplored. There is far more in education than tests. Children have a right to have their souls grow by the best that the struggle of the race has produced. They have the right to be educated as human beings in the broadest and fullest sense. They have a right to express their tastes, emotions, hopes, aspirations, and ideals in all the different ways that nature has provided. It will be a sad day when education is considered equivalent to facts.

In holding fast, at all times, to a high cultural aim for the schools, Dr. Harris performed another important service for American education.

But his failure to appreciate the value of motor expression, and the specific nature, as distinguished from the general nature, of the mental abilities of children, resulted in a failure to realize the educative value of manual and industrial training and of scientific studies and in an undue emphasis upon grammar, logic, Greek, and Latin.

(d) Special merit attaches to Dr. Harris's acute discussion of the values of each subject and the principles that should determine the selection of the subject matter.

He examined each subject from the point of view of a central organizing principle; studied its relation to society, its objective value, and to the individual, the subjective

value, and brought out the subordinate points of view that should aid in determining the topics to be emphasized. He was careful to present, also, the limitations of each subject and the dangers of giving too much time and attention to it.

This broad and scholarly mode of treatment is the only way by which courses of study may be elaborated and applied intelligently. It would mark a distinct advance in education if all teachers and supervisors examined, in this intelligent way, the courses of study with which they deal. Too often teachers accept, without real understanding, the courses of study that are laid down for them. We teach without full realization of the reasons why subjects are taught or knowledge of the principles that determine the choice of subject matter. Supervisors have no greater duty than to lead teachers into the mental attitude of studying their work in the light of the principles underlying it. For this purpose, no better mode of study could be presented than that used by Dr. Harris.

(e) The specific principles that Dr. Harris formulated in each subject were decidedly in advance of the practice of his time. Indeed, many of his ideas are in advance of our present practice.

Dr. Harris's sociological principle made language the most important subject in the course of study. He emphasized that the material of reading should consist of selections from standard authors. Whole literary classics should be read, if possible. One need only stop to contrast the literary character of the selections in the readers used at the present time with the disconnected meaningless material of the older reading books to appreciate the improvement in method and content resulting from this idea. Today, all agree that an indispensable characteristic of all methods of teaching reading is the presence of valuable subject matter. Other valuable ideas in language work expressed by Dr. Harris include emphasis upon

the expression side, relating language exercises to the work in other school subjects and practical recognition of attention to form in relation to content. The importance he attached to formal grammar is to be regretted, although here, too, Dr. Harris warns of the danger that attention to formal grammar may interfere with the appreciation of the æsthetic and ethical elements of a work of art. It should be noted that to Dr. Harris, grammar was a study of the forms of thought, not an aid to literature.

In arithmetic, Dr. Harris laid stress upon the idea, that the main value of this subject is to correlate the pupil with his environment. That we have failed to realize this idea in practice is shown by the fact that one of the most urgent needs of the present is the modification of the course of study in mathematics so that useless topics may be eliminated and school work may be brought into close relation with life. Dr. Harris pointed out clearly a consideration that must be borne in mind by those who are inclined to emphasize tests and results in arithmetic, namely, that too much time and attention to drill on number work results in mechanical memory and interferes with the growth of the higher powers of the mind.

In geography, Dr. Harris's treatment was especially progressive. He took as a central organizing principle that "geography is the study of the earth as the home of man." From this he deduced the subordinate principles that human features should predominate and that the industrial and commercial ideas should be made prominent.

As a result of his doctrine of the concept, he was opposed to the memorizing of unrelated facts and emphasized the understanding of causes and effects. The psychological and pedagogical arrangement of the subject matter should be followed instead of the logical arrangement.

One of the most interesting developments in practical educational work during the last 25 years, is the improve-

ment in content and method in geography. Dr. Harris was one of the foremost contributors to this end.

In history, Dr. Harris's ideas were also very progressive. As history was looked upon as the study of man in his institutional life, the child should be led to an understanding of the functions and purposes of institutions and of the gradual growth of people toward freedom. He should appreciate the difference between important and unimportant events and should understand the ethical aspects of history. Here, also, the memorizing of unrelated facts is condemned.

(f) In formulating the course of study, Dr. Harris gave an important place to subjects that develop the tastes, emotions, and character. In all subjects, he emphasized the emotional and æsthetic aspects. Today, drill, tests, standards and results seem to be the watchword in education. There is grave danger that they will be carried to an extreme, to the neglect of the finer emotional and æsthetic side of the child's nature. Our schools have fallen far away from these ideals of Dr. Harris and the constant emphasis upon the intellectual side of education bids fair to carry us still farther away from them. A realization of the great importance of the affective and æsthetic sides of children's natures must be brought home to teachers and made an integral part of school work.

This realization must influence not only the course of study, but also the methods of teaching, modes of discipline, the construction of buildings, and the appearance of classrooms.

(g) Another valuable contribution by Dr. Harris is the formulation of the broad statement of the principle of correlation by coördination of studies. Nearly all the successful courses of study organized since the publication of the Report of the Committtee of Fifteen are based on this principle. Since this report, some attempts have been made in this country to apply the principle of concentration to the organiza-

tion of courses of study, but none have been made on a large scale and the success of the smaller attempts is still doubtful. While it is not wise to discard the principle of concentration yet, because, as a result of additional experience, successful courses of study may be developed in accordance with it, still, looking at the subject from the practical point of view, we must realize that the principle of coördination has resulted in the formulation of courses of study that have been successful, on a large scale, for a long time.

Dr. Harris's view of the correlation of studies by coördinating them, included the arrangement of topics in logical sequence, the adjustment of the subjects so that all the great divisions of learning shall be represented at any given time, the arrangement of the topics within each branch so that the various mental activities may be developed harmoniously and the correlation of the subjects of study with the child's spiritual and natural environment. In this broad view, he united the logical and the psychological sequence of topics, the well-balanced development of the mind and the claims of all branches of knowledge for full representation and the relation of the subjects of study to society. This includes all the aspects from which correlation may be considered. A successful plan of concentration must meet these conditions.

(h) But of even greater importance than the content of the specific principles which he advanced in reference to the course of study is the fact that Dr. Harris placed the formulation of courses of study upon a firm philosophical and sociological basis.

Unfortunately, education is still, to an extent, the play toy of every public person, no matter how broad or how narrow his point of view may be. There is continual danger that courses of study shall be the result of personal opinion, of waves of public sentiment or of compromises of expediency.

No greater contribution could have been made than the

placing of questions relating to the course of study on a basis that insures stability and consistent progress.

(i) But stability may be obtained at the cost of progress. Courses of study may be so static that they lose contact with life. The world is constantly growing. New points of view arise, new subjects are developed. The course of study must contain a principle of progress—a means of which it may be adapted to meet the changing needs of life. The principle that Dr. Harris made the basis for determining the subjects of the course not only gives an opportunity for growth and progress but demands that the course of study shall change from time to time in harmony with the changes in society. Only in this way can the school fulfill its fundamental function—namely, to lead the pupil into an understanding of society and give him power to take his part in social life and to carry on the work of civilization.

(j) We have seen that Dr. Harris's course of study is stated in terms of knowledge. This may lead to presentation of subject matter by a teacher or textbook, and to learning or mastery by the pupil. But, in other connections, we have pointed out that Dr. Harris did not consider the pupil a passive factor in education, but that he continually emphasized self-activity, thoughtful memory, and reasoning.

Attempts have been made recently to state the course of study in terms of activities and projects instead of knowledge. It is held that this will eliminate the gap or opposition between the child and the curriculum and that it will provide a method of bringing the schools into more natural and vital relation with life. It is also maintained that this plan will make the pupil essentially active and constructive all the time, will emphasize his powers of initiative and creation and thereby make for leadership.

There is some merit in this view. It has valuable practical application in some of the physical activities, games and

plays, in some of the industrial and other manual work, and in some activities connected with fundamental subjects—e. g., in keeping store, conducting a bank, keeping household accounts, carrying on actual correspondence, etc. The difficulties in developing a complete course of study on this basis are the same as found in concentration.

As far as this plan has been carried out successfully, it has added interesting and valuable elements to school work. But, up to the present time, it has not been applied to a sufficiently wide field to justify the conclusion, as far as the entire course of study is concerned, that it is a definite advance beyond the ideas of Dr. Harris.

(k) Dr. Harris early recognized the difference between the adult's and the child's ability to comprehend studies and advocated the psychological or pedagogical arrangement of subject matter in preference to the logical arrangement.

Although the form of arrangement was bitterly opposed at first, it is now generally followed.

7. Although Dr. Harris subordinated the claims of the individual to those of society, yet he tried to harmonize the two points of view, by providing that the sequence and interrelation of topics in the course of study, and particularly the methods of teaching, should be determined by considerations of psychology.

Modern educational theory considers that the native powers and abilities of children form a fundamental factor in education and that all educational questions must be interpreted in the light of the native abilities of children and their mode of growth. In this we see the great influence of Pestalozzi and Rousseau. Some few extremists, in education as in government, place the claims of the individual above those of the government. But it is generally recognized now that the demands of society and the abilities of the individual must be harmonized in a system that gives justice to

the claims of each. Dr. Harris did not give full justice to the claims of the individual in education.

(a) Dr. Harris's knowledge of child nature was limited. Child study was a new subject and had made comparatively few contributions of importance in his time. Modern education theories are based upon a wealth of knowledge of child nature. This knowledge is constantly growing.

(b) The method pursued by child study is antagonistic to the method in which Dr. Harris's mind worked. Dr. Harris sought universal principles. Science tries to determine principles on the basis of facts; Dr. Harris sought to explain facts through principles. Scientific study of education makes the child the center of study; philosophic study makes the theories of great thinkers or the demands of society the center.

(c) Dr. Harris's psychology was largely philosophical and rationalistic. Comparatively little attention was paid by him to the empirical or physiological side. Modern ideas of psychology are founded on an empirical basis. Metaphysical considerations do not influence them. Children's activities and abilities are interpreted exclusively in terms of modern biological and scientific points of view. This leads to an intensive study of the child just as he is, to an understanding of his different modes of activity, their development, functioning, genesis, inhibition and death. Dr. Harris contributed little, therefore, to our knowledge of psychology or child study.

Dr. Harris was strongly opposed to the faculty psychology, which was current in his day, and to the mechanical Herbartian psychology. His constant opposition to mechanical theories of the mind was one of the strongest forces in America in preventing the acceptance of the faculty or of Herbartian psychology.

He emphasized the unity of the mind; the interrelation of

its processes. He realized the fundamental importance of the will and feelings instead of subordinating them to the intellect as was done by the Herbartians. By making self-activity and freedom of will essential characteristics of mental life, he united the mind and experience, because all experience becomes an aspect of self-activity and freedom.

His view of reason as a great searchlight illuminating the world, and of the concept as a dynamic principle or energy manifesting itself in concrete things also brought the mind and the social and natural world into close relationships. This is shown, also, by his theory that the history of the world and the constitution of social institutions of the present represent the concrete manifestation of the will of man. Finally, in this connection, we must bear in mind that the object of education is to lead the child into social life and to make him an efficient factor in improving it.

In modern thought, also, mind is not something separate from or apart from, the other experiences of the individual. Mind is a name for certain aspects of experience, just as physical and social are names for other aspects of experience. According to this point of view, the so-called different psychological powers or activities are names for different modes of behavior. When we speak of perception, memory, reasoning, we refer to certain definite specific forms of conduct and response on the part of the individual. Mind is viewed as essentially active and expressive and in most intimate relations with the world.

There is, of course, great difference between modern psychology and Dr. Harris's psychology. But our study shows that Dr. Harris realized the importance of some of the ideas which are fundamental to modern theories.

(e) Dr. Harris did not have a clear conception of the essential differences between individuals. Individuality to him was a philosophical idea. "The individuality of each

person or thing lies in its energy," he said, but the term "energy" was understood as meaning self-activity in its rationalistic sense in contradistinction to the self-activity of animals and plants. In other words, human beings were not differentiated one from another on the basis of intimate knowledge of the peculiar capabilities of each separate individual. All children, therefore, were looked upon as being more or less alike, all adolescents were classed together, all adults together. Human beings were differentiated into classes in the large and on the basis of certain broad distinctions, rather than specifically on the basis of particular individual qualities.

This was largely due to the influence of Kant's theory that all minds organize the world in accordance with the same categories. Dr. Harris spoke of the "universal mind" and the logical forms of different mental activities. He appreciated the uniform way in which minds function rather than their differences.

As a result of this attitude, all educational questions that relate themselves directly to the particular individuality of the child are either ignored by Dr. Harris or else are treated only in a large, broad way. For example, we noted that he differentiated between the function of the elementary schools, the function of the high schools and the function of the colleges, but we saw that this defferentiation of function, while separating these three types of schools from one another, was not carried into a differentiation within each group.

Modern educational thought emphasizes the specific individuality of each child. It realizes that children are not the same but that they are essentially different. These differences apply not only to the large groups of children of different ages but to specific individuals of the same age and the same environment, and what is of just as much im-

portance, to the same individual at successive times. Children develop in different ways and at different times; they respond differently to various types of appeal and show different degrees of proficiency in the subjects of the course of study. Modern education seeks to provide for a recognition of this individuality. This conception is distinctly in advance of Dr. Harris's theory and leads to a new point of view of a large number of educational questions relating to the course of study, methods of teaching, social life, moral conduct, organization of schools, grading of pupils, size of classes, etc., which are intensely modified by the recognition of the abilities of children.

(f) The use of the scientific method in child study has resulted in the formulation of the conception by some educators that the child is a biological animal. One of the most important truths on which this conception is based is that the child's interests go through a period of growth and decline. Those interests that are allowed to express themselves when ripe perform their specific function and aid in developing higher forms of activity. Those that are not given the opportunity to express themselves atrophy or die. If this occurs, both the function of the activity and its influence in aiding higher development are lost to the individual. Another important truth is that all forms of mental activity, including even the highest forms of intellectual, emotional and volitional activity grow by insensible graduations from the original stock of native impulses and tendencies toward action.

We have seen that Dr. Harris had a clear appreciation of the danger of arrested development. But the conceptions mentioned above give a much clearer insight into the educative process as a means of growth and the compelling necessity of an intimate relationship of the course of study, methods of teaching and types of moral conduct to the changing

nature of the child from time to time, than was implied in the theories of Dr. Harris.

(g) The biological and educational significance of play and work was not appreciated by Dr. Harris. He looked at them from the social point of view, as reactions against the social order.

8. Closely related to this discussion of a knowledge of the child's abilities and activities as a basis of education, is Dr. Harris's theory of self-estrangement. According to Dr. Harris, there is a great gap between the individual and the course of study, between the present abilities of the child and the abilities that are needed by society. Education, therefore, consists in inhibiting these original tendencies and in transforming them to correspond with the demands of society rather than in fostering and developing the innate abilities of the child along their natural lines of growth. Education must take the child out of his natural self, into the self that society demands. We see, at once, that this theory, or a similar one, is a necessary result of any theory that makes conformity with social demands an aim of education. This theory may lead to a strained and rigid type of education unless it is modified in the interests of children.

Dr. Harris did modify it by his love for children, his emphasis upon self-control and freedom as an aim of discipline, and his use of psychology as a means of adapting the subject matter of instruction to the mental abilities of children.

We have seen that modern thought holds that the innate impulses and tendencies of children must be permitted to find expression. Instead of insisting upon their inhibition, it insists upon their development along the lines which nature indicates. Yet, peculiarly enough, when we look at this apparent opposition between Dr. Harris and modern thought from the practical point of view, we find that there is not such

a great difference between Dr. Harris's doctrine of self-estrangement, modified and humanized as it is, by his love for childhood and other influences, and the modern theory of the expression of children's abilities modified by a recognition of the necessity of their guidance, control and direction to meet social demands and social requirements. Here is one illustration in which, from the practical point of view, educational extremes meet.

9. We have mentioned in several connections that Dr. Harris was opposed to trade and vocational instruction. The reasons for his position have been stated and examined at length.

The movement for industrial education has been especially prominent during the last ten years and has resulted in a great increase in the number of trade and industrial schools and courses. In most schools, the industrial work has been carried on in separate buildings by a separate corps of teachers. To a certain extent, a difference in point of view and aim arose between the work of the regular schools and of these industrial schools. In some schools, invidious distinctions arose among pupils and some teachers thought that only those who could not do the required academic work should be sent to the industrial classes. The dangers that Dr. Harris feared were soon realized because the question of the value of the product became important and employers expected to obtain large numbers of skilled apprentices from these schools. There was grave danger that uniformity and skill in certain mechanical and industrial activities would be made most prominent to the neglect of higher educational purposes. A reaction has set in now,[1] and efforts are being made to do away with the dual system of schools and to incorporate the valuable elements of this new work into the regular courses of study so that it

[1] Pound: *The Iron Man in Industry.*

may be made an integral part of the course of all schools for all pupils. This will result in considerable expense, a different training for teachers and, probably, a longer school day. Instead of considering this subject from the point of view of the demands of the employer and the commercial value of the product, it must be developed in relation to the social demands on the one hand and the biological discoveries of different abilities of children, and the devolpment of the motor activity, on the other. When so considered and applied, it will form a valuable element of school work.

10. Dr. Harris made many valuable contributions of a broad, fundamental character to methods of teaching but he did not make the attempt that the followers of Herbart made of trying to build up a complete formal technique of instruction.

His emphasis upon the superior importance of thoughtful memory, conception, and reason made him realize the danger of over systematization of methods that would interfere with thought.

(a) The idea of self-activity is the key to the solution of all questions relating to Dr. Harris's views. It has special applications to methods of teaching. Every suggestion he made regarding methods, both in its positive form of approval of certain modes of procedure or its negative form of warning against the dangers of overdoing certain processes, is based on this conception. Any method that inhibits or limits self-activity or prevents the growth of higher forms is condemned.

(b) A most important contribution to methods is the appreciation by Dr. Harris of the value of the class recitation. To him it was a social activity manifesting in concrete form the principle of participation. He realized the value of an interchange of thought by pupils and teacher. The emphasis upon the class recitation combined with the recognition of

careful grading was one influence that made the class recitation a fundamental feature of school work. That there are dangers in this practice is admitted. Dr. Harris tried to meet some of them by advocating the group system of teaching.

The best practice at present seeks to realize the advantages of interchange of thought and uniform grading in classes of reasonable size, with some of the advantages of individual instruction through a knowledge by the teacher of individual differences and weaknesses of pupils and an earnest effort to overcome them.

(c) Dr. Harris recommended a careful, thoughtful study of a textbook as one of the best methods in teaching. There are dangers in this practice too, dangers of neglect of concrete material, of emphasizing mechanical memorizing, and of failure to comprehend the meaning of the text. But bearing in mind Dr. Harris's emphasis upon a thoughtful study of the textbook and interchange of views, and his constant emphasis upon content in the different school subjects, we must agree with him that in the hands of a competent teacher, this method is most valuable.

(d) We made a careful study of Dr. Harris's attitude toward the value of concrete material and concluded that both his philosophical knowledge and practical experience showed him the value of sense material in the formation of concepts. Although definite expression was given by him to this view on several occasions, yet he did not elaborate or emphasize his position to a great extent.

(e) On the other hand he constantly emphasized the importance of noting resemblances and differences, and of considering objects in the light of their causes and effects. His position was in accord with the Herbartian doctrines of apperception.

(f) Furthermore, through his theory of the manifestation of conception and thought in concrete objects and activities,

he brought out clearly the necessity of teaching broad and controlling ideas such as rules, laws, and principles, in preference to a large number of unrelated facts.

(g) The dangers of mechanical memory also were appreciated; again, thoughtful memory, based on relations with other facts and with principles, was emphasized. But the legitimate value of mechanical memory was realized and suggestions were made that essential and valuable subject matter should be committed to memory, and that a good memory should be kept alive by constant practice.

The recognition by teachers of the difference between those facts that should be committed to memory and those that should be considered thoughtfully in the light of relations with others, is not as widespread as it should be.

(h) Not among the least of his contributions is his constant recognition of the dangers of arrested development, of excessive drill and mechanical memory, of undue emphasis upon perfection of results and of early formation of habits that may interfere with mental development. It is unfortunate that many educators of the present do not show keen realization of these dangers and, in consequence, are led to approve practices that are wasteful of time and money or are harmful to children.

(i) While constantly emphasizing the importance of content, his practical experience led him to do justice to the claims of form, when necessary. He did not encourage the doctrine of formal discipline.

(j) Neither the extreme form of the doctrine of pleasurable interest nor the Herbartian theory of interest found favor with Dr. Harris. He underestimated the importance of motives and interest as practical aids in school work. He gave emphasis to the value of effort and work as necessary for success. The school should teach the pupil to help himself. He also emphasized the development of the power of con-

centration of attention as one of the most valuable results of education.

11. In addition to those mentioned previously, the most important contributions to practical school management made by Dr. Harris are a constant and earnest effort to raise the standards of education and ability of teachers and to inspire teachers to realize high ideals; advocating the necessity for the position of school superintendent and setting high qualifications for those who hold that position; establishing kindergartens and training kindergarten teachers; devising plans for grading and promoting pupils at frequent intervals, and classifying them in accordance with their ability; studying causes of the withdrawal of pupils from school; advocating higher salaries for teachers and proposing that they be regulated by both length of experience and quality of service. All of these contributions are of fundamental importance.

12. Although his philosophy was of a deeply religious nature, Dr. Harris opposed the teaching of religion in schools on the ground that the methods to be followed in teaching religious dogma were the opposite to those used in teaching secular subjects.

13. In the matter of school discipline, Dr. Harris took a very broad point of view. Appreciating, as he did, the social importance of the ethical code, and being influenced by the ethical ideas of Kant, Dr. Harris emphasized that law and order are fundamental.

In dealing with young children, obedience to authority should be insisted upon. As children grow older, more reliance should be placed upon moral ideas in determining conduct. The aim of school discipline is the inculcation of habits of conduct and the leading of the pupil to self-control. The high regard in which Dr. Harris held the individual gave him deep appreciation and sympathy for childhood. There-

fore, he held that corporal punishment should be prohibited and that love and kindness should prevail.

In modern educational theory, more emphasis is placed upon the importance of the native abilities of children as the basis of moral conduct, and upon the influence of the successive unfolding of different interests, at different times, as determining the particular kind of conduct that may be expected. A more important position is given to the actual social life of children in all its different manifestations, as a means of developing moral conduct.

Modern theory places greater emphasis on the actual living, actual doing of daily tasks, as a means or instrument of moral development than Dr. Harris did. It emphasizes also, more positively, the value of development of initiative and of capacity for leadership.

14. In an appreciation of the importance of the development of moral character as an aim of education and the use of subjects of instruction, the inculcation of habits of conduct and the formation of high ideals and purposes, as means to this end, as well as in treating children with kindness and love, modern theory presents no advance beyond Dr. Harris's ideas.

15. Provision was made by Dr. Harris for the care of the health of children and for recesses and physical exercises. However, the necessity for this work was not as acute in his day as it is to-day, particularly in large cities, and consequently comparatively little provision was made for such work in the schools.

CHAPTER XII

APPRECIATIONS OF DR. HARRIS'S LIFE AND WORK

It is proper to close a study of this kind with statements of the appreciation in which Dr. Harris was held by those with whom he came in close contact.

Dr. William H. Maxwell said:[1]

During the last 25 years, the two men who most powerfully influenced the development of public education in America were Dr. Harris and Col. Parker.

If we subtracted from Dr. Harris's work all he wrote and all he did for education, "his attainments in and contributions to pure philosophy would remain among the most important in the history of American thought." * * * "For him, the fundamental principles securely grasped and permanently held, regarding the absolute and the universal, the origin and destiny of the human race, the nature and uses of life, the ideal and the real, were the great practical entities in and through which the problems of life, including the educational, must finally be solved. From this high philosophic point of view, he examined every phase of educational work." He deduced certain central educational doctrines.

1. "The pupils' environment—the civilization into which he is born determines the subject or studies he should be taught, to the end that he may take possession of his spiritual heritage and adapt himself to the society of which he is a unit."

2. "Psychology should determine the method by which knowledge shall be grasped and assimilated and by which the intellectual powers shall be exercised and trained. A

[1] *Report City Supt. of Schools, New York*, 1910, p. 166.

school exercise is justifiable only when it is based on the needs of society and is in harmony with the constitution of the mind."

3. "To realize these ideals in schools, teachers must be broadly educated and specially trained." Dr. Harris gave the death blow to the thought that anyone could teach by keeping ahead of his pupils. He emphasized the value of liberalizing teacher's mind by the persistent study of world literature—Homer, the Bible, Dante, Cervantes, Shakespeare, Goethe.

Andrew S. Draper, then President of the University of St. Louis, speaking of great increases in school population in the South, etc., said that the power and influence of the U. S. Bureau of Education are due only to the greatness of the men who have held the position of U. S. Commissioner of Education.[2]

"It is exerting more influence today than ever, and a high and commanding influence it is; but that is because the man at its head is a man of large experience in affairs, or student of people and conditions, a statistician with discriminating sense, a popular speaker of great force, the brightest scholar we have, and the most profoundly philosophical writer upon educational themes in the world."

"With indomitable energy, these qualities have been exerting a telling and lasting influence upon the progress of popular education. The thought and effort of this man have not been confined to the operations of the schools alone. With a clear view of the innumerable ways in which the numberless instrumentalities by which the average of intellectual acumen and of moral sense may be advanced, he has laid hold of all the ropes within his reach for the good cause of popular enlightenment. His writings have stimulated every

[2] *Proceedings of the National Education Association*, 1896, p. 205.

educational interest and uplifted every teacher from ocean to ocean. He has been in the midst of all the great educational gatherings of the land to advance new doctrines. But he has been very much more than a preacher of doctrines; he has been a veritable knight-errant in the world's hustle for the highest intellectual freedom. He has been aggressive and he has shown resisting power. He has joined issues and waged combats. His thought has been so deep and his force so great that a combat in which he enlisted has never been in doubt; while his wit has been so quick and his words so gracious that the brightest men in the educational work of the generation have struggled with each other for the honor of a brief bout with him in the face of the inevitable overthrow."

Gen. John Eaton, ex-Commissioner of Education, U. S., said: "He is the most influential man in education in the world."

An editorial article in "Education" (Vol. 19, p. 377) said that Dr. Harris turned his attention to the field of confused and contentious speculation, which, under the misleading names of Psychology, Biology, Metaphysics, Physiology, and their combinations, was leading the average school teacher in peril of another forty years' wandering in the wilderness with no assurance of the Promised Land. By a simple indication of the "strategic point" he gave a new direction to the discussion and reassured thousands of earnest studious teachers.

Another editorial in "Education" (Vol. 30, p. 247) said that Dr. Harris is the most learned man in the United States; that he is eminent in many different lines of scholarly achievement but best known in educational work as U. S. Commissioner of Education; that he has done more to shape the educational policy of the government than any other in-

dividual. His annual reports are spoken of as models of thoroughness, suggestiveness, and constructive efficiency. His articles in magazines are eagerly read and widely discussed by leaders of educational affairs throughout the world. His life was rounded, complete, effective—nothing was wanting. Such a life never dies; its influence abides forever.

Frank H. Kasson ("Education," Vol. 8, p. 619) wrote:

"Dr. Harris is the leading man in education in the United States. His life and teachings touch the education of our land at most points and most profoundly, impressing himself and his instruction on the whole country. As Harris has been so long and so profoundly immersed in general philosophy and abstract thinking, he has not always made his views on important educational, philosophical, or related subjects clear to those whose minds are unacquainted with the intricacies of abstruse thinking. But the more fully he expands his ideas so that all may understand them the more they commend themselves to the thinkers of the age.

"His is a great, luminous, soul-working, swiftly-leaping chasm which other men must bridge—intent on finding and following the truth."

Professor Treudly, Ohio University ("Education," Vol. 31, p. 231), paid a beautiful tribute to the life and character of Dr. Harris.

Dr. Harris, he said, lived the life of the spirit—so wholly dwelt with the great minds of the past, so fully beheld all things "sub specie æternitatis" that, to use the words of Spinoza, he was capable of true measurements and hence was not deeply affected by the transitory currents of human feeling. "His mind was like a star and dwelt apart."

It is his philosophy that determines Dr. Harris's solutions of all particular problems. We are most concerned with what lies beyond and back of things. The subject may be

arithmetic, grammar, history, or any other "windows of the soul." But to him these windows do not look upon other windows of earthly habitations, but upon the eternal habitation. He saw time under the aspect of eternity—temporal problems under the aspect of eternal problems.

His influence tended greatly to deliver his associates and hearers from the hard grasp of mere mechanical ideas. In a peculiar sense he imparted to his followers and pupils a sense of freedom. His influence tended especially to deliver them from self and its binding power. He put the key to use literature, the literature of power, into the hands of those able to reason.

Being human he had limitations, among which might be counted the assurance with which he spoke upon all subjects, implying that he felt in full his capacity for truth and the certainty of what he thought he saw. His confidence was not egotism.

A second limitation lay at the other extreme of thought—the practical—as where he seemed sometimes to see too much of the eternal.

But, "I know of no one who could fairly grasp the heavens of thought and compel them to descend and to refresh so fully life's common and dusty path." He was a philosopher and expounder—a teacher—an orator—a debater. Equally at home in philosophy, theology, science, literature, economics, art, history. The breadth of his grasp was made possible by the fact that he saw the great truths of life under many forms. He identified the one in the many. His supreme contribution to education.

"In the St. Louis Philosophical Movement" William Schuyler in the "Educational Review," 29:450-467, said that it is a remarkable fact that in a booming western city there should come together a group of idealistic philosophers whose work

should carry the name of St. Louis all over the world of thought and should form one of the most powerful influences opposing the agnostic materialism of Spencer, which was then sweeping everything before it.

The leading personality in this movement was William T. Harris. Though there were others, the movement began with his coming to St. Louis, centered in his activity while there and ended soon after his definite departure.

When he was chosen to fill the office of Superintendent of Schools the wiseacres predicted disaster with "a speculative philosopher whose head was in the clouds" in charge, but his administration is remarkable for absolute practical ability. He placed the schools of St. Louis in the front rank of educational progress.

F. A. Fitzpatrick in the "Educational Review," Vol. 39, pp. 1-12, said that Dr. Harris "converted a jellyfish organism into a group with souls;" he revolutionized the teaching of reading and arithmetic; evolved a system of flexible grading and promotion; discussed educational values; brought the Germans and Irish to the support of the public schools.

He gave important service to the city in building school houses that were properly heated, ventilated, lighted, and seated. He was great in all qualities that go to make up an ideal manager. He was just. He had no place in his scheme of life for a man without a soul. He recreated the Bureau of Education as its Commissioner, making it an institution of the highest importance both at home and abroad.

The scope of his intellectual ability was marvelous. His mind was not that of an encyclopedist but of a specialist. He went to the bottom of things and kept in touch with each branch of knowledge he studied.

From his influence sprang nearly all the educational uplift and all the inspirations which the last 30 years have seen come out of the middle west.

When introducing Dr. Harris at the International Congress of Education, Charles G. Bonnely said: "Among the eminent masters of education and of whom the educational interests of nations are disseminated there are few, if any, who are more widely known or more distinguished for their success in administration than Dr. Harris. When wearied with administration tasks, he seeks the retirement and the recreation to be found in the mountains of philosophy'." (Proceedings, N. E. A., 1893.)

Beautiful tributes to his life work were expressed at the meeting of the National Education Association in 1910 by G. M. Greenwood, and at the Memorial Meeting of the Department of Superintendence by G. P. Brown, C. P. Carey, and Elmer E. Brown.

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